

THE ROUGHAM MYSTERY

An Investigation into the Time Slip Phenomenon

Carl Grove

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INTRODUCTION

For one hundred and fifty years, the small Suffolk village of Rougham, lying four miles south-east of Bury St. Edmunds, has been the site of a curious phenomenon. Many people have reported seeing houses in places where no houses exist, and these buildings have subsequently disappeared.

Most people with an interest in the unexplained -- a term that I prefer to others such as "paranormal" -- will be aware of this phenomenon, but usually only in the context of one particular case, the Wynne-Allington report, which dates from 1926. This case was one of the first of its type to be featured in a radio broadcast and a subsequent book, and the casual enquirer might be forgiven for considering it an isolated incident. It is not, and it needs to be considered in the context of at least 20 such cases reported not only in Rougham, but in a wider area in and around Bury.

Such cases are now generally referred to as time slips, implying that the witnesses have in some sense gained access to a past period. For many years the most famous such event known to most people was the Versailles case, which dates from 1901. Two English academic ladies visiting Paris apparently found themselves wandering the gardens of the famous palace in the time of Marie Antoinette, and later spent much time researching old documents and maps, subsequently publishing their findings in a remarkable book, entitled *An Adventure*. [1] Considerable controversy around their claims has continued to the present day, and it is fair to say that no conventional explanation can be found that convincingly accounts for their experience. However, more careful analysis of historical records casts doubt upon the authors' own conclusions regarding the specific period that they visited.

I have been interested in the Rougham phenomena for several years, and particularly so because my wife used to live there, and had a couple of similar experiences herself. On one occasion, while travelling in to work on a scooter, she saw men pushing a broken-down car a short distance ahead of her. They briefly went out of sight around a slight turn and when she reached it seconds later, there was no sign of men or car. Later she had another experience in the same place, this time involving an elderly lady cyclist.

We moved to Bury in 2003, and in one of my part-time jobs I later discovered that one of my co-workers was originally from Rougham, and that her husband had at least one witness to the mystery house in his family tree. In 2013 I decided to look into the mystery myself. I was surprised how much information I was able to gather, and was fascinated to find that evidence had also emerged suggesting, for the first time, that such events do not occur at random, but may be engendered by environmental factors that we do not as yet understand. Studies of cases in other locations, especially the extraordinary series of events that have been reported in Liverpool, have also confirmed that Rougham is by no means unique, and have suggested both a rational scheme for classifying types of time slip and also led to some rather disturbing theoretical conclusions regarding such phenomena. I never guessed, when starting on this project, that I would be sucked into such deep water.

The research described here would not have been possible without the help that I

received from a number of people, and I am pleased to express my gratitude to them. Phil Sage, the Rougham local historian, provided me with a mass of fascinating information based on his own researches. *Many of the ideas developed in this report came directly from him.* American researcher Naomi West sent me many case studies of time-related incidents involving people known to her, and in some instances puzzling experiences of her own. Chris Jensen Romer, the first person to find physical evidence of a large building in the major location for house sightings in Rougham, provided many useful leads and ideas. He also had a puzzling experience himself, right in the centre of Bury. Alan Murdie, an SPR member who was the last person to write about the Rougham case, also gave me lots of help and advice. Jean Deathridge, a researcher at the Bury Record Office, was the first person to find documentary evidence for at least one large house present in the area in Georgian times. The Record Office has opened a file on the mystery, and Jean and her colleagues have shown great interest in the topic. My local informants, Peter and Mary Cornish, are a valuable source of inside information about the local community. Thanks also to the *Amateur Gardening* magazine for providing me with a copy of the James Cobbold article; the British Society of Dowzers, especially the energy dowser Derek Woodhead. Maria Wheatley, one of the first dowzers to see a connection between earth energies and time slips, kindly briefed me on her complex energy classification system. James Two Hats, a Native American *Heyoka*, or seer, provided me with a mass of information about traditional approaches to time slips and other strange events, and forced me to consider a wider range of theories regarding the Rougham phenomenon. Cheryl Martin told me about her amazing experiences near a standing stone. Finally, I am more than grateful to two witnesses of the mystery house who were willing to tell me about their experiences: Jean Batram and Sandra Hardwick.

In this report I shall survey the vanishing house phenomenon in Rougham, and place it in the context of similar cases reported elsewhere. Then I will discuss evidence of a link between such cases and certain little-understood natural energy forms. I shall also review theories about time-related phenomena and attempt to develop a classification system, which might be of use to other researchers. I shall also assess the significance of such phenomena in the wider context. This analysis points in a number of unexpected and somewhat alarming directions. Notes, references, and hyperlinks are indicated by numerals in brackets.

This is the final version of a report that has already run through three revisions, and includes yet more information from Phil Sage, Sandra Hardwick, and James Two Hats. I have added an appendix on the role of earth energies in traditional approaches to the "paranormal."

Finally, if anyone has had a time slip happen to them or someone they know, please send me an email!

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ABOUT ROUGHAM

The village of Rougham lies a few miles to the south-east of Bury St Edmunds in Suffolk. Historically, it is probably typical of many East Anglian villages. There is much evidence of Roman activity and settlement, including the recent discovery of the burial site of a prominent Roman personage.

The village church is a massive structure, suggesting that at one time the village was larger and wealthier, perhaps, than it later became. In common with other communities, the people resented the financial and other demands of the powerful Bury St Edmunds Abbey, and after they refused to pay the Abbey's taxes monks took retribution by burning their houses to the ground, later using a clever piece of disinformation to claim that the attack was actually in response to an outbreak of plague. Satellite imagery on Google maps clearly shows the streets and buildings as ghostly images around the church. Resettlement took place further south and the nucleus of the village was then the north end of Kingshall Street, now the main road between Rougham and the nearby Bradfield St. George.

Rougham airfield, lying to the north-west, played a major role in WWII, and afterwards mounted regular air shows and other events. The airfield is haunted, and the Tower Association is active in studying the phenomena. Not too much should be read into this activity: most English towns and villages have hauntings of various kinds and degrees. However, later on we will see that Rougham perhaps has a greater variety of unusual phenomena than other places.

Agriculture is the basis of the local economy, and in many respects the village and its environs remains much as it was in the 1920s when the Misses Wynne and Allington set off on their famous walk. The geology of the area is dominated by glacial deposition: this could be important in finding causal factors with regard to the alleged time slips. Obviously a glacier could pick up any and all types of rock on its journey south.

In recent years, Bury has begun to encroach on the village, and the construction of the Moreton Hall estate led to the demolition of several old houses that were originally considered to be part of Rougham. New estates have been built in the north of the village and there has been sporadic building along Kingshall Street. The largest landholder is Rougham Estates, in the capable hands of the Agnew family since 1904.

Google Earth has imagery for all of Kingshall Street and part of the road going on to Bradfield St. George. Google Maps also provides satellite photos of the entire area. Still pictures of the area are available on Google Earth or Geograph.

THE WYNNE-ALLINGTON CASE

Early in 1926, a new rector and his family took up residence at Rougham Rectory. The Rev. Arthur Wynne was born in West Derbyshire in 1871. He seems to have married in Glossop in 1900, but I have been unable to trace details of his wife. His daughter Ruth was born, also in West Derbyshire, in 1908. Ruth was a teacher; perhaps today we would call her a tutor, as she seems to have had only the one pupil, a girl called Evelyn Allington, born at Mutford, near Beccles, in 1912. By October 1926, a pattern had developed: Evelyn's lessons took place in the mornings, and in the afternoons the two young ladies took long walks to familiarise themselves with the area. Thus it was that one autumn afternoon, they made the fateful decision to walk to the church at Bradfield St George. Leaving the churchyard, they headed south along a footpath which was pointing in roughly the right direction. Ruth Wynne later stated [2]:

One dull, damp afternoon, I think in October '26, we walked off through the fields to look at the church of the neighbouring village, Bradfield St. George. In order to reach the church, which we could see plainly ahead of us to the right, we had to pass through a farm-yard, whence we came out on to a road. We had never previously taken this particular walk, nor did we know anything about the topography of the hamlet of Bradfield St. George. Exactly opposite us on the further side of the road and flanking it, we saw a high wall of greenish-yellow bricks. The road ran past us for a few yards, then curved away from us to the left. We walked along the road, following the brick wall round the bend, where we came upon tall, wrought-iron gates set in the wall. I think the gates were shut, or one side may have been open. The wall continued on from the gates and disappeared round the curve of the road.

Behind the wall and towering above it was a cluster of tall trees. From the gates, a drive led away among these trees to what was evidently a large house. We could just see a corner of the roof above a stucco front in which I remember noticing some windows of Georgian design. The rest of the house was hidden by the branches of the trees.

We stood by the gates for a moment, speculating as to who lived in this large house, and I was rather surprised that I had not already heard of the owner amongst the many people who had called on my mother since our arrival in the district. This house was one of the nearest large residences to our own, and it seemed odd that the occupants had not called. However, we then turned off the road along a foot-path leading away to the right to the church which was perhaps under a hundred yards off. On leaving the church, we cut down through the churchyard into the fields and home, without returning to the road or to the farm-yard. It was then drizzling rain.

On arriving home, we discussed the big house and its possible occupants with my parents, and then thought no more of it.

Already, a certain confusion has arisen about where precisely the girls passed through the farmyard. The footpath leading from Rougham Church, as shown on the 1920-1



Figure 1. The area around Rougham as it was in 1920-1

revision of the Ordnance Survey one inch map, heads down towards Moat Lane, which runs between Rougham and Rougham Green. Here there are two alternatives: one is to travel west along Moat Lane and then take another footpath directly to Bradfield. The other is to walk down Oake Lane. Both routes end by passing through a farm, Hall Farm in the first instance, Oake Farm in the second. Phil Sage has consistently held that the two witnesses took the first route and hence that the site of the house does indeed lie in Bradfield St George. More recently, Chris Jensen Romer has claimed that the second route is more

plausible, based on the fact that south of Oake Farm lies a wooded area, Colville's Grove, wherein he and his team found brick and tile fragments consistent with the ruins of an old house. Moreover, as we shall see, most witnesses have seen mystery houses in the area near the Grove; none others have reported a house actually in Bradfield. Miss Wynne continued:

My pupil and I did not take the same walk again until the following spring. It was, as far as I can remember, a dull afternoon with good visibility in February or March. We walked up through the farm-yard as before, and out on to the road, where, suddenly, we both stopped dead of one accord and gasped. 'Where's the wall?' we queried simultaneously. It was not there. The road was flanked by nothing but a ditch, and beyond the ditch lay a wilderness of tumbled earth, weeds, mounds, all overgrown with the trees which we had seen on our first visit.

We followed the road on round the bend, but there were no gates, no drive, no corner of a house to be seen. We were both very puzzled. At first we thought that our house and wall had been pulled down since our last visit. But closer inspection showed a pond and other small pools amongst the mounds where the house had been visible. It was obvious that they had been there a long time.

Miss Wynne sent her account of the mystery house to Sir Ernest Bennett, who was presenting a programme on "supernatural" topics on BBC radio. He managed to locate Evelyn Allington, who confirmed her teacher's story. However, neither witness was able to explain exactly where they had seen the house, although they apparently became familiar with the area over the next four years, and often returned to that spot. This is an important factor, because many commentators on the incident have argued that the two ladies wandered miles across an unfamiliar countryside and were afterwards simply unable to find their way back to what was, in fact, just a normal building. [3] It is clear that none of these sceptical types ever took the trouble of acquiring a map of the area. *Had they done so they would have realised that, far from losing themselves in a vast terrain, the young ladies were walking a distance of only about a mile and a half, as the crow flies.* The church at Bradfield is no longer visible from Rougham, thanks to changes in the tree line, but in 1926 there was no chance of getting lost on such a short outing. Why Ruth Wynne, a teacher, did not specify more precisely the location of the mystery house, or refer to a copy of the OS map herself, is somewhat puzzling.

Perhaps the reason why this particular case seems to have eclipsed all the other similar happenings around Rougham lies in the obvious intelligence and sincerity of the two witnesses. Their accounts, especially Miss Wynne's, are lucid, matter-of-fact, and patently sincere. They offered no explanations for what they saw, and no apologies for seeing it.

In the 1980s, researcher Chris Jensen Romer and his team mounted a major study of the vanishing house phenomenon in Rougham, and investigated the wooded area known as Colville's Grove. (Prior to the 20th Century, known as The Grove.) They found evidence that a large house had been built at that site: brick and tile debris, and also avenues of trees similar to that reported by the witnesses. [4] Had the two ladies come down Oake Lane they would have found that it ended in two spurs going left and right. At least one old map

(1837) does show a track leading from the left hand spur to The Grove (Figure 2), although no house is shown there.



Figure 2. Extract from 1837 map of the Rougham area showing Colville's Grove to the west of Kingshall Street and the track leading south from Oak(e) Farm.

A somewhat older map, Hodkinson's Map of Suffolk, 1783, shows a dramatically different topography (Figure 3). Kingshall Street extends south only as far as Kingshall Farm and the road leading to Bradfield St George has also disappeared. Heathland extends over these locations. Most critically, there is no sign of Colville's Grove. It looks very much as if the Grove was planted at some time in the 30 years between 1783 and 1813, as the grounds of a large house. Whether the house was built but destroyed within this period, or whether (perhaps for financial reasons), the project was abandoned, remains to be determined. Documentation does not appear to be available, and it is also puzzling that there is no local tradition about the affair.

Phil Sage has given me a few further pieces of information about the Grove. From his childhood, he recalls a time when there were a few large oak and other trees there. Why, or when they were removed is not clear. He also recalls that one elderly lady told him that when, during her childhood, she was driving the horse carrying harvested crops near the Grove, she was often warned away from the northern end, because there was a well there. He thinks that this may have been used by the families occupying the buildings shown in Figure 2.

The Colville name came in after 1837, presumably because its ownership passed to the Rev. N. Colville, who owned land in Rougham in 1844.

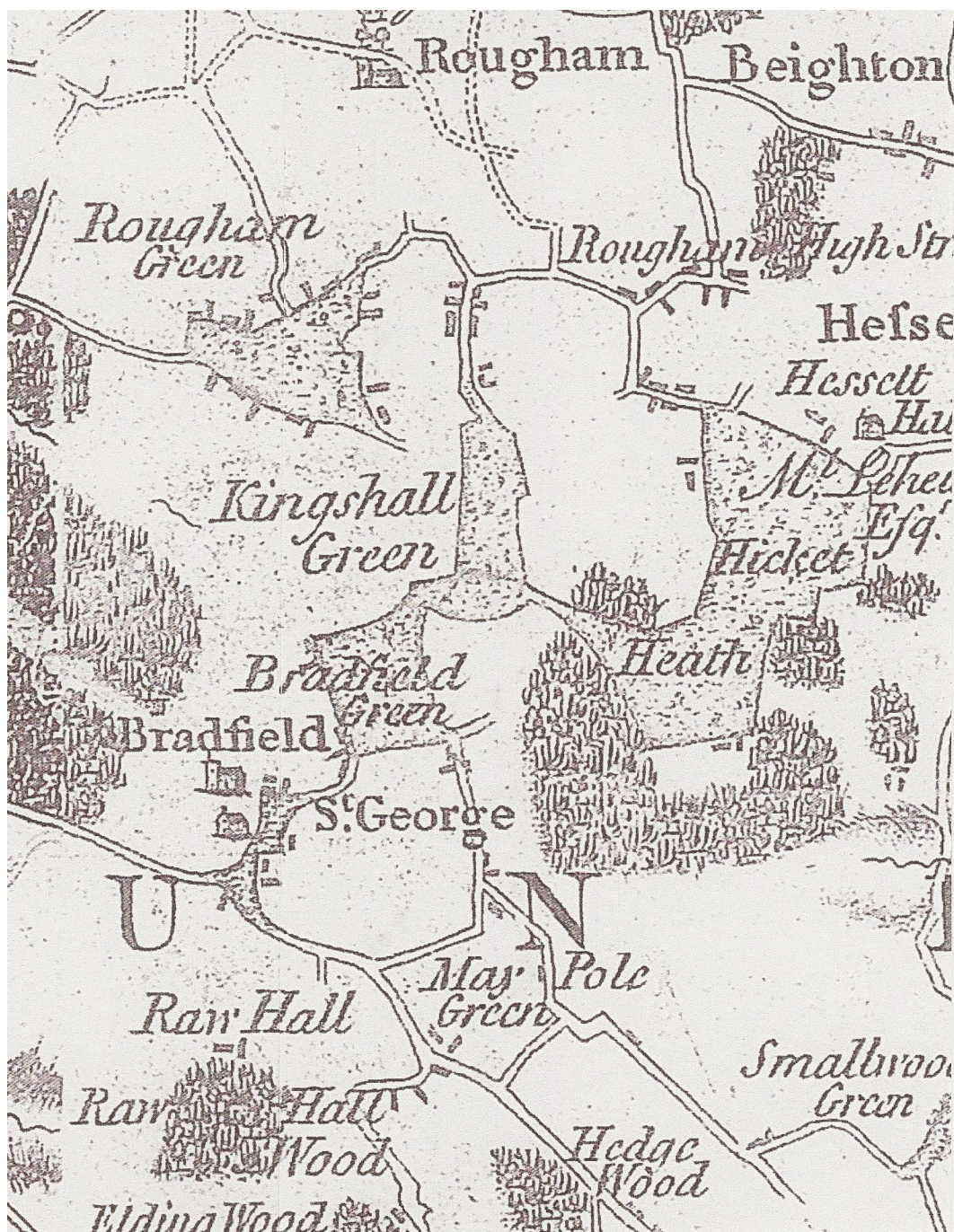


Figure 3. Extract from Hodkinson's Map of Suffolk of 1783. The Grove today lies where Kingshall Green is shown, NW of today's location.

In 2013, I visited Colville's Grove myself, for a preliminary reconnaissance. Most of us have been in woodlands from time to time, but the Grove is something different. It is overgrown with every type of nettle, bramble, and thorn. Just moving around is a major undertaking. In the southern part, where I entered, the earth forms numerous mounds and ditches, *very like the buried ruins of a large building*. Heading north from the central part is a distinct avenue of trees; the south avenue contains a few newer trees in what would have

been the driveway. But there can be no doubt about their significance: *nobody would consider planting two substantial avenues of trees leading just to a piece of derelict woodland*. There must at one time have been a large building at that location. Perhaps not a stately home, but certainly a mansion of some kind. Figures 4 to 6 give an impression of what can be seen inside Colville's Grove. Note that the trees do seem to be around 200 years old, consistent with our deductions from the available mapping.



Figure 4. Inside the Grove

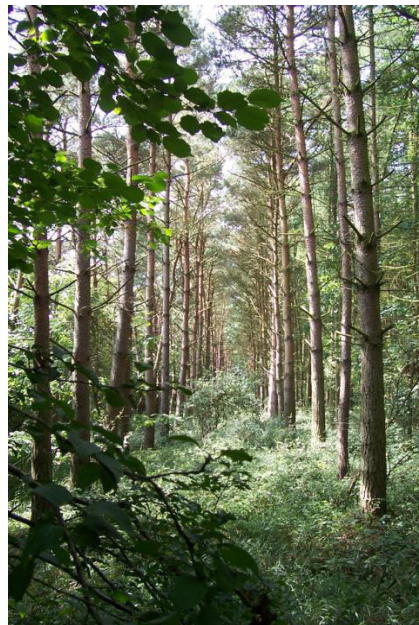


Figure 5. The northern avenue



Figure 6. The southern avenue

This evidence is convincing, but there are still reasons to doubt whether this is where Ruth Wynne and Evelyn Allington saw their Georgian house. Firstly, at the Colville's Grove location, there is a 200 yard field between the track near Oake Farm and the Grove. When they returned to the location a few months later, they say only that they saw the same trees but no house. Surely they would have mentioned the large field, with few or no trees, which would presumably have originally have been behind the wall? Also inconsistent is the implication that after seeing the house they went on past the gate and then found a 100 yard footpath leading to the Bradfield St George church.

The latter point also raises problems even about the suggested Bradfield location. If the ladies walked left alongside the wall of the estate and then found a footpath, heading right towards the church, then the implication is that while on that footpath, the house and grounds would have been on their right. Did the wall continue along the side of that path? If it did, why did they not comment on this later? If it did not, what could they then see of the house? More unanswered questions. More worryingly, having wandered the area trying to make sense of the whole thing, I can find no evidence of such a footpath, and if one had been there, it would have had to be much longer than a hundred yards. To reach the one footpath leading to the church, they should have turned *right* when leaving the farmyard!

The only solution that resolves all these issues is that the witnesses must have followed the wall to the left until reaching the gate, *and then decided to turn back*. This makes sense in that the two ladies knew perfectly well that the church was somewhere to their right (the tower can be plainly seen from the north side of the farm buildings), and would therefore

have continued in that direction until reaching the footpath. Had Miss Wynne written the words, "After examining the gates we turned back towards the church," no doubt would have attached to the matter. Figure 7 shows the area as it is today.

Even though there remain question marks, the Wynne-Allington account is still of great significance. It is clear that the witnesses had absolutely no doubts that they were looking at a perfectly ordinary house surrounded by an old wall. There were no strange changes in the atmosphere, no uncanny feelings experienced. *In short, had they not chosen to retrace their steps the following year, they might never have realised that what they had seen was anything but normal.* How often do visitors or newcomers to the Rougham area notice an attractive old house and see no reason at all to report it or make a fuss?

And how often do Rougham residents see the house and have no desire to report it and open themselves to ridicule? The 20-odd cases that we know about may be just the tip of a very large iceberg.

Four or five years after the experience, Miss Allington left Rougham. Miss Wynne remained in residence. Phil Sage recalls that she took charge of the local Girl Guides at the same time that he was in the Scouts. Although he never had the chance to ask her about the house, he observed her to be a calm and sensible person, somebody not given to flights of imagination. I think that anybody rereading her account of the incident today would be inclined to agree with his conclusion. [5]

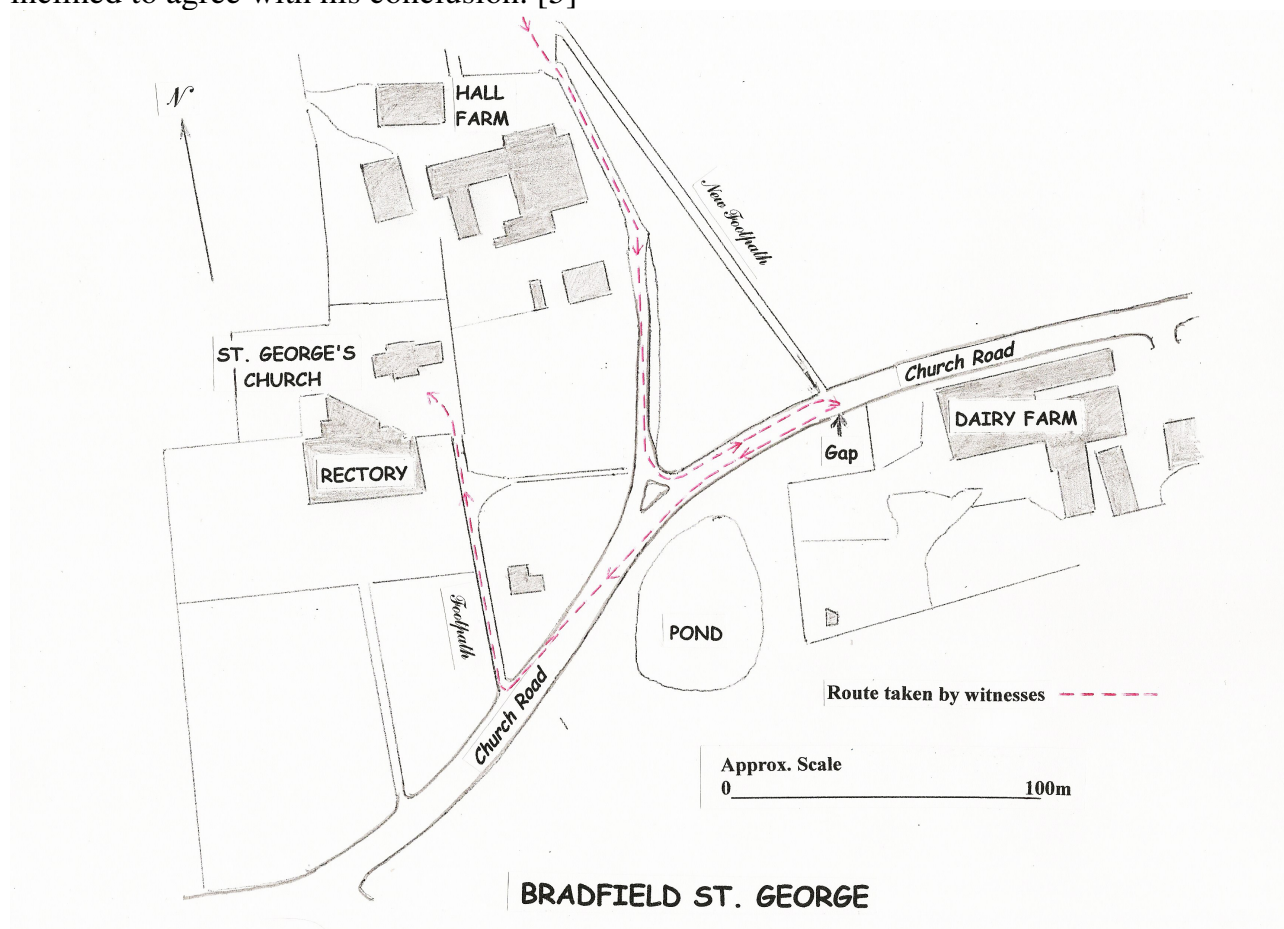


Figure 7. Large scale plan of the Bradfield St George area. The possible route of the two witnesses is shown in red. At the end of the ditch, a gap in the hedge may represent the position where the iron gates were seen.

THE JAMES COBBOLD ARTICLE

In 1975, the gardening magazine *Amateur Gardening* published a short article [6] that dealt with the mystery house of Rougham. Its author, James Cobbold, was a local resident with an interesting tale to tell. Not only he, but also his great-grandfather, had allegedly seen the house.

According to Cobbold (a pen-name), he had first heard about the vanishing house in 1911-12 from a girl of about his own age, 11 or 12. He had scoffed at her claims, which suggest, of course, that sightings of the house must have been fairly common at that time. But later, discussing it with his grandmother, he discovered that her own father had seen it in around 1860. Robert Palfrey had been making a haystack on a warm June evening when he glanced over to see that a house had suddenly appeared on the other side of the lane (later Cobbold would locate it in the vicinity of Colville's Grove). It was of red brick, and set in a garden with flower beds full of blooms, edged with red bricks placed slantwise. It had two wrought iron gates, one 4 ft wide, the other 9-10 ft. A sudden chill had developed.

Palfrey went home (he lived, Phil Sage thinks, at the northern end of Kingshall Street) and told his young family about the house. Together they returned to the spot, but there was now no house to be seen.

Shortly after hearing this tale, Cobbold himself saw the house in one of the most dramatic sightings that we know about. George Waylett, the local pork butcher, was born in nearby Hesselst in 1851. He reared pigs, and as Phil Sage informed me, his mother used to hold the unfortunate animals while he cut their throats. Then he would bring the carcasses over to his shop in Rougham. Cobbold would accompany him on his Saturday rounds, making deliveries with his pony and trap. On another warm June day, Cobbold and Waylett were heading south down Kingshall Street when the house suddenly materialised with a loud swooshing noise. The pony uttered a kind of scream of terror and reared up, the butcher being thrown out of the back of the trap. Then it bolted, and eventually young Cobbold was able to bring it under control. In those seconds he had had a clear view of a double fronted red brick house, three storied, of Georgian appearance, and a garden comprising a large oblong flower bed flanked with two circular beds, and three smaller oblong beds in front, with pansies and geraniums all in bloom, all edged with red bricks placed slantwise, also rose trees. Then a mist enveloped the house and it faded away. Waylett scrambled to his feet and exclaimed, "That ***** house! That's about the third time I've seen that happen!" Despite Waylett's warnings, the young lad could not resist entering the field and looking in vain for traces left by the mystery building.

The Cobbold sighting was given special attention by Andrew MacKenzie in his excellent book about time slips, *Adventures in Time* [7]. Basing his analysis upon research by the Bradfield St. George historian, Leonard Aves (now deceased) and a private researcher, Capt. Armstrong (RN), MacKenzie stated that he estimated that the sighting took place in 1908, *four years earlier than Cobbold's own estimate*. Moreover, he said that Cobbold himself estimated the episode to last *between eight and ten minutes*.

Both of these data clearly contradict the content of Cobbold's article. Are we to accept that Cobbold did not know his age or the date of his sighting at the time he wrote the article? It seems unlikely. And anybody reading that article with an open mind would clearly have concluded that the house would have been in view for no more than a minute or so.

When I consulted Phil Sage he came up with two interesting pieces of information that

had never been revealed before. Firstly, he stated that Cobbold's real name was Palfrey, the same as that of his great-grandfather who had seen the house in the 1860s. This in itself is problematical: if he was told of the story by his grandmother, she would have had to marry a Palfrey from a different branch of the family in order to pass the Palfrey name on to him -- unlikely, perhaps, but not impossible. Secondly, he explained that Cobbold had not brought the terrified pony under control by himself; he had been aided by a nearby roadman, who by a remarkable coincidence *was also named Palfrey*.

Why did "Cobbold" (I shall continue to use his pen-name to avoid confusion) omit this latter detail from his article? If there had been a third witness to the incident it would have added considerably to the evidential value of the story. (In fact, it makes this the only three-witness sighting of the house!) The only answer must be that he wanted to keep the credit for regaining control of the pony to himself.

Following the first draft of this report, Phil located an elderly informant who said that Cobbold's real name had actually been Pat Long. Long had a local reputation as an expert with the catapult (much used by poachers in those days), and used to earn pints of beer giving demonstrations of his skill in local pubs. The Free BMD site tells us that the only Pat Long born in Suffolk in the relevant period was Patrick James Long, whose birth was registered in the Stow South area (a district extending from south of Bradfield St George towards Stowmarket) in the December 1901 period. This date is consistent with the data in the article, and makes more sense than MacKenzie's redating of the sighting. In the 1911 Census, Patrick Long, aged 9, is registered at Hessett, the home of George Waylett. So it seems that Cobbold *was* born locally, as he claimed, and no doubt used to drive Waylett and his wares about regularly in the trap prior to the dramatic sighting of the house. This gives us a revised date for the incident of 1913-14.

When I consulted the Free BMD site and the International Genealogical Index I came upon a minor puzzle regarding Robert Palfrey. At one stage Cobbold described his great-grandfather as a "poor old man." But Palfrey was born in Fornham All Saints ca. 1846 and died in 1868 at the age of 22! Assuming that his children were born while he was still relatively young (not unusual in those times), it makes sense to assume that his experience with the house happened rather later than 1860, perhaps nearer 1866-8.

Perhaps the most important piece of evidence to emerge from MacKenzie's study is the exact location of the house seen by Cobbold, and earlier by his great-grandfather: 30 yards into the field from Kingshall Street and roughly level with the north edge of the Grove. If you examine the 1837 map extract (Figure 2), you will see that *a building and possibly a garden are shown at that location*. As we will see later, several others have seen the house in exactly that position, which both adds weight to the reality of the phenomenon, and confirms that people do seem to be seeing a building that once existed. Unfortunately, there seems to be no independent documentary evidence about the name of the house or its ownership. The Enclosures map of 1813 shows only a small wood at that place, so it must have been erected between 1813 and 1837, and demolished prior to the 1860s.

A complete copy of "The Disappearing garden" will be found in the Appendices.

THE BENTLEY-DAVIES CASE

In the 1940s, Edward Bentley was working for the Bury St Edmunds men's outfitter Aubyn Davies, whose shop is still doing business today in St. John's Street. Bentley, aged about 20, used to go out with his manager in the late Summer, distributing catalogues in the surrounding area. After harvest time, the farm workers had their bonuses and could afford new outfits. Davies was driving, and Bentley and another member of staff were delivering the catalogues. It was a warm, sunny day. They were heading south down Kingshall Street, when Bentley suddenly spotted a house off to the right, and quickly told Mr. Davies that they had missed one. Davies glanced back and reversed the car, but there was now no house to be seen.

Bentley put the affair down to a mental aberration, but years later, when discussing the incident with his nephew, Chris Jensen Romer, he realised that he must have seen the ghost house. He pointed out to Chris and his team the exact location of the house -- near to Colville's Grove. [4]

THE SANDRA HARDWICK CASE

Sandra Hardwick was born in Easton on the Hill, Northamptonshire, in 1962. In 1976, she was living in Rougham, her father having become Head Forester for the Estate. On a warm Summer's evening Sandra, then aged 14, went out on her bicycle to meet her friend Elaine and others at the local youth club at the North end of Kingshall Street. She had promised her parents to be back before dark, so at dusk she started back towards her home, Freewood Farm, to the east of Kingshall Green. There was no wind.

She was approaching the two bungalows on the east side of Kingshall Street, when a house suddenly appeared on her right. It had become unnaturally quiet. The house was brightly illuminated, "like the sun had come out on it on a bright Summer's day." But it was now extremely cold.

"I thought I was going bonkers. It was beautiful -- thatched roof, windows open, and a garden with yellow and pink flowers, a fence and a gate." The curtains were blowing out of the open windows. But despite the beauty of the scene, Sandra was terrified, and she pedalled frantically away. Even then, she was worried about how her parents would react to her experience.

Her mother laughed when she related her story, but her parents could see that she was genuinely upset. Later, when the lady at the Post Office told them that other people had also seen the mystery house, they began to take it seriously. Sandra was interviewed by the historian Leonard Aves, whose attitude was openly hostile. "Are you telling me the truth, girl?" he demanded. Phil Sage was much more pleasant and receptive. [8]

Phil told me that he interviewed Sandra and her mother soon after the event. Sandra had described the building as "a happy house." She noted that the house had disappeared by the time she reached the Baptist Church at the end of Kingshall Street. [9]

When I asked Sandra to specify the location of the house more precisely, she recalled that it was about halfway across the field towards the Grove, which is consistent with other reports and with the position of the house shown on the 1837 map. I asked if she was sensitive to unusual events, and she seemed to agree. She had herself seen some of the globes of light that others had observed in the area. Freewood Farm was haunted, and her mother had seen a figure walk past her sister's bedroom. [10]

The *Suffolk Journal* [11] carried an article about Sandra's sighting and other strange events in the area. In it Sandra was quoted as saying, "The windows were very small, but open with the curtains blowing, and it was a happy, carefree, friendly house. It had a thatched roof, it was like a perfect country cottage that everyone wants to live in. But there was nobody there." Sandra and her family had moved away in 1978, and subsequently she married and moved to Cardington. Shortly after, her father received a call from Yorkshire Television asking if she might be interested in taking part in a programme about the mystery, but she declined.

Sandra is currently in poor health due to a genetic condition, but keeps in touch with affairs in Bury St. Edmunds through her sister, who had notified her when my appeal was printed in the *Free Press*. So she was not surprised when I eventually succeeded in contacting her on the phone. I got the impression that she was pleased that somebody was at last taking a serious interest in the vanishing house mystery. It was obvious to me, as our conversation continued, that I was speaking to someone who was totally sincere and reliable. She very kindly sent me a copy of the *Suffolk Journal* article, which up to now is

the only published version of her account. There are some minor errors in that source, such as the assertion that Sandra was cycling home from school at the time of her sighting.

I asked Sandra if there was any sign of a drive or path leading to the house and garden. She replied no: there was no obvious connection between the garden and Kingshall Street. This is interesting, because the small building shown on the 1837 map also lacks any sign of a track. Presumably at that time the occupants could access their home by just trekking across the meadow, which implies that, at that time, the field was not being used for crops.

THE JEAN BATRAM CASE

On a cool but sunny Sunday afternoon in February 2007, Jean Batram and her husband Sydney (better known as "Johnnie"), a retired couple living in Great Barton, decided to go for a drive around some of the picturesque local villages. They headed south-east towards Rougham, which Jean had never visited before, and drove south down Kingshall Street. They had just passed the two bungalows opposite Colville's Grove when Jean spotted, *on her left side*, a large Georgian house. It lay across a newly harrowed field, in front of some woods.

She pointed it out to Johnnie, who glanced over briefly, and said that as it was such a lovely house she would take a closer look at it on the way back.

After a pleasant drive they returned along the same route. But there was no house to be seen. Jean was puzzled and asked Johnnie if he was certain they had come out on the same road. Of course, he was certain. It is the *only* road running south from Rougham.

Jean became increasingly worried over the coming weeks. She felt that they should report the incident to someone, but Johnnie disagreed vehemently. He declared that he had no wish to be subjected to ridicule, and would deny that he had seen the house himself. For eight months Jean agonised over the matter. Then, during a phone call to a friend of hers, Katarzyna Powell, she admitted that she had seen something very strange and didn't know what to do. To her surprise, Katarzyna replied, "Oh, you haven't seen the ghost house, have you?" Jean had had no idea that others had also witnessed the same phenomenon. Katarzyna went on to say that her daughter's boyfriend had also seen it, while out driving his van.

Much against her husband's wishes, Jean then reported her story to the *East Anglian Daily Times*, and it was subsequently published. [12]

When Phil Sage contacted her, she agreed to an interview. Phil told me that he was impressed by her account, but that Johnnie had been openly sneering at her throughout the meeting and completely refused to back her up. (Johnnie died in 2012).

After my appeal was printed in the *Free Press*, Jean was the first person to call me up. She was the one person I had most wanted to contact as hers is the most recent case, and like Phil, I felt that her story was extremely credible. The real problem was that while most other witnesses had seen a house on the west side of Kingshall Street, she had seen hers on the east side. Peter and Mary Cornish had told me that there was a general disagreement amongst the Rougham community about which side the house appeared on, suggesting, perhaps, that other sightings on the east side *had* taken place but remained unreported. Mary's grandmother had always told her that the house was seen there.

I accompanied Jean and one of her sons to Rougham and she pointed out the place where she had seen the building. She was certain that it was a fairly large Georgian style house, and that it was standing somewhat to the right of Gypsy Lane, a narrow track which runs from Kingshall Street immediately south of the second bungalow. As Phil explained to me, Gypsy Lane is a *Greenway*, a path originally employed by monks to transport wood to the Abbey at Bury St Edmunds. The Lane is an area subject to unusual events: ghostly figures, strange lighting phenomena, and other interesting occurrences.

On the next page is a photo I took at the location, and a copy bearing the "X" drawn by Jean to mark the exact position of the house.



Figure 8. *Above*, the location of Jean's sighting. Gypsy Lane runs into the picture from the left side of the photo. The building on the left is the second of the two bungalows. *Below*, a copy showing the position of the mystery house (X).

Jean, although she was just recovering from an operation on her shoulder, kindly agreed to my taking a picture of her. This appears to be the first time that any of the house witnesses have been photographed.



Figure 9. Jean Batram, photographed at the other side of the woods shown in Figure 6. Jean holds a copy of the Cobbold article that I gave her.



Figure 10. Sketch of the mystery house seen by Jean Batram

I asked Jean to draw her impression of the house. I am impressed by this sketch because Jean has resisted the temptation to put in more detail than she could have had time to see, or to embellish the house with features (chimneys, for example) that one would expect to be present. In short, it is an honest attempt to express what she can remember.

Next I asked her to select one picture out of an array of 12 images of Georgian houses of various styles and sizes, and this is the one that she selected:



Figure 11. Georgian house chosen by Jean from a selection of twelve

We know that there is a certain amount of evidence from maps and physical remains of some buildings in the vicinity of The Grove, or even inside it. But is there any evidence that a building once existed at the place indicated by Jean on the other side of the street? There

is indeed, and it is quite impressive. Firstly, here is some satellite imagery that clearly shows a discolouration in the field beyond Gypsy Lane in precisely that location:



Figure 12. Satellite photo from Google Maps showing a patch of discoloured soil to the south of the end of Gypsy Lane. Compare with Fig. 8 above.

Kingshall Farm, just out of frame to the north, is the property of Rougham Estates. In the period prior to 1950, the tenant farmer was a Mr. Edgar, but in that year the tenancy passed to Sidney Bennett, and day to day running was then in the hands of his nephew John Bennett, who remained until 1972. Amazingly, Edgar had never used a mechanised plough, and when John Bennett commenced ploughing the area shown discoloured on the aerial photo, he dug up huge numbers of bricks. He used them for reinforcing gates and the owner of the second bungalow, Ted Rose, laid the remainder on his front drive. Presumably the yellow colouration visible today comes from mortar fragments still in the field. [13]

Figure 2 also shows clearly a building of some kind at that location; and Phil Sage told me that he recalled a couple of farm worker's cottages being there in the 1930s. So while there is no doubt that a building or buildings had been present on that spot, there is no evidence that it was a large Georgian house. (But it is worth noting that the bricks in the drive of the Roses' bungalow *are* of very good quality.)

Like Sandra Newman, Jean regards herself as a sensitive person, and has seen at least three ghosts during her life. The question of the role of personal sensitivity in such cases would be difficult to resolve. Some witnesses -- Cobbold, for example, who declared that he had no belief in "the supernatural" -- would declaim any special abilities. But people are notoriously poor at assessing their own personalities. Probably most people have unconscious psi capacity, but other elements of their make-up censor or inhibit its operation. One such element is scepticism, another might be fear of ridicule, another might be a belief system that rules out the possibility of such experiences. It is interesting that many noted psychics suffered head injury, electric shocks, or other traumas prior to the emergence of their talent. In such cases it seems that the internal censor has been disabled by the trauma.

OTHER SIGHTINGS OF VANISHING HOUSES

We have now examined the most important and detailed reports of the Rougham mystery house. In this section I shall deal with what might be termed the "hearsay" cases in the Rougham area, and also a couple of cases that surfaced following my appeal in the local newspaper, but relating to other areas in the vicinity of Bury St Edmunds.

Cobbold referred to the first time he had heard about the house, from a local girl of his own age. Presumably she had heard of a number of such incidents; shall we say a minimum of two. George Waylett had himself seen the house twice before the Cobbold-Waylett incident.

Richard Stainer, one of the callers who contacted me after my appeal, had retired to Bradfield St George about 20 years ago, with instructions to take lots of walks following an operation. On one of his strolls he met an elderly local man who informed him of a sighting that took place in the 1920s-30s. Two Bradfield lads had spent the evening in Rougham, and while cycling home down Kingshall Street saw what they described as "a priory" in the field opposite the Baptist church (i.e., to the south of Colville's Grove). They pedalled frantically home.

In Cobbold's article he cited two sightings reported to him by a young man whose father had seen the house twice between 1965 and 1975.

Following my appeal, Monica Place wrote to the Bury Free Press with an account of a sighting by a co-worker, driving in to work along the road between Sicklesmere and Bury. She saw a beautiful historic house in a place where such a house did not exist. Monica Place described her as a reliable witness. This incident took place around 1974. The writer was in the habit of visiting the Bury Record Office, and I asked the staff if they would kindly ask her to contact me; but it seems that she no longer goes in. Chris Jensen Romer reported that she was one of his teachers at school, and a very good one, so presumably the witness in this case was also a teacher. [14]

Some time in the 1980s, Chris's mother told him that one of her co-workers at the local hospital had seen a mysterious cottage on the way in to work.

Another letter to the *Free Press* from a lady named Gillian Cooper is worth quoting in full:

Twenty-five years ago my husband and I were passing through Elveden from Thetford on the A11, very slowly due to masses of traffic, going towards the Mildenhall roundabout, when to our surprise, on the left in the vicinity opposite the high column, we saw a massive Georgian mansion complete with pillars and open iron gates, driveway ending up with a circle effect, and high steps going up towards the house on either side -- a fantastic sight, 200 yards from the road.

I remarked to my husband, 'we've never seen that before on this road,' and guess what, we've never seen it since, and we have driven that road many times over the years.

Well, we both saw it. [15]

I have made several attempts to contact Mrs Cooper through the *Bury Free Press*, without response. This is unfortunate, because this is clearly a major incident, and the witness's description is quite detailed.

There is a huge house in the area known as Elveden Hall, and Chris suggested that the

witnesses might have made a simple mistake. On reflection, I discounted this theory for the following reasons:

- The description of the house seen by the couple is wholly inconsistent with the rather chaotic architecture of the Hall. There is no mention of the most striking feature of that building, namely the huge central dome (see Figure 13).
- The Hall has two separate driveways coming in and joining just before the front of the house, not one drive splitting in two.
- The Hall has no high steps, nor any steps at all to speak of.
- It is situated in the Elveden village centre, and is mostly hidden behind other buildings.
- It lies about 4 km from the War Memorial, the monument mentioned by the writer.



Figure 13. Elveden Hall, a mixture of Georgian, Classical and Baroque architectural styles.



©Keith Salvesen

Figure 14. Elveden War Memorial



©Bob Jones

Figure 15. The site of the Elveden house

Figures 14 and 15 (taken from Geograph) show the War Memorial and the view across the road where the Coopers saw the huge house. As they comment, they have travelled the road many times since 1989, and they would surely have had many opportunities to compare what they saw with Elveden Hall.

In April 2014, shortly after our meeting, Jean Batram returned to Rougham to post notices about a friend's missing cat. (It was found, safe and sound, seven weeks later.) Whilst so engaged she chatted with an elderly local man walking his dog, and casually asked him whether he had heard of the vanishing house. "Yes, " he replied, "but a lot of the people in Rougham say they've never seen it. *I've only seen it twice.*"

It turned out that when he first saw it, he had assumed that it was newly-built.

I have already mentioned the sighting by Jean's friend Katarzyna's daughter's boyfriend. I have tried to check into this, but Katarzyna has since died and Jean has no contact details for her daughter Samantha. However, she apparently lives nearby and Jean has seen her occasionally in Bury, so it remains possible that we might get a more detailed account one day.

Finally, another delightful story from Phil Sage. It seems that over the years, a prominent member of the local Church Committee had constantly derided stories about the mystery house and openly criticised Phil for taking an interest in them. Suddenly he became silent on the issue, and never returned to it. As a local shopkeeper informed Phil, this was because *he himself had witnessed the phenomenon...*

In all, there seem to have been at least twenty reports of sightings of the house since 1860. In my view, the number of sightings that have gone unreported in the same period is probably far greater. Almost everybody from Rougham knows someone who has seen the house, or knows *of* someone, but details are usually lacking. And visitors or people driving

through may well have seen it (or *one* of the houses, for it is now clear that there are more than one) but thought it nothing out of the ordinary.

OTHER HAPPENINGS IN ROUGHAM

The disappearing houses -- and gardens -- are not the only puzzling phenomena in the Rougham area. There seem to be several locations where strange things happen.

North of the village centre my wife, then Mrs Maureen Green, was riding her scooter into Bury to work her afternoon shift at the St Edmundsbury nursing home. It was about 12.45 pm some time between 1980 and 1985. She had just passed the exit road from the A14 heading along Blackthorpe, when she spotted ahead of her three or four men pushing a Mini, which had apparently broken down. As she approached them they passed out of sight around a slight curve. A few seconds later, she followed them and had a clear view of the road ahead. But there was no sign of the car or the men.

On another occasion, at the same time and place, she saw an elderly lady on a bicycle ahead of her, and the same thing happened.

On a visit to the area, I determined that there was a gap in the hedge just beyond the curve. But the men would have needed to push the car up a steep bank to reach it, and doing that in a few seconds would have been impossible. The lady cyclist could have lifted her bike up the verge and maybe just reached the gap and hidden behind the hedge before Maureen got there -- although *why* she should want to do that is rather a mystery.



Figure 16. Blackthorpe, where Maureen Green saw people pushing a car. The slight bend is about 100 yards away. At 30 mph, just 6 or 7 seconds ahead.

One of the callers who replied to my appeal was a lady called Jackie Humfrey. She had not seen the vanishing house, but as she was leaving the A14 a few years ago (in the Blackthorpe area) she saw ahead of her a cyclist, wearing a beret, like a French onion seller. As she watched, he disappeared in a kind of blue light. Jackie is a very sensitive person, who has often seen ghosts and had other experiences relevant to the happenings in Bury, as we shall see later. Neither Jackie nor Maureen ever reported their experiences to anyone, and this is the first time that they have been published.

Also in the Blackthorpe area, Joy Mara, a gamekeeper's wife, was in the kitchen with her two retrievers, when she sensed some kind of energy enter the room. The dogs bared

their teeth and their eyes followed something that Joy could not see around the kitchen and into the next room. The sense of some dangerous presence then ceased.

Another focus for strange events is Gypsy Lane, the track leading off Kingshall Street immediately south of the two bungalows. The Rose family, who have lived in the second bungalow for many years, have had many occurrences to report. On one occasion, Edith Rose was crocheting in the living room that is right alongside the Lane. *Suddenly half of the room became intensely black.* When she placed her hand inside the dark zone she could no longer see it. It is very hard to account for such a phenomenon in any normal physical terms, and I have never come across it before. Could it be a localised time slip back to a night-time period?

Another time, several monks were seen walking past the living room window. Shadowy figures were often seen coming up the front path, always at dinner time. The Roses' horse would refuse to walk past a certain point on Gypsy Lane. Often horses and ponies would break free and run off in a panic.

Bob and Win Barker, who lived in a house at the northern end of White Horse Lane, about 400 yards south of the Grove, often independently observed balls of light in their bedroom. The lights would emerge from a wardrobe on the right of the room and travel to the left, about two feet below the ceiling, until it disappeared into another bedroom. The house has since been sold and I have been unable to find if the lights are still being seen. [11]

An elderly lady and her two daughters, who live in the main part of the village, have a good view of the fields leading up to the Church. On many occasions they have witnessed a strange arc of light come up out of the ground and form a kind of rainbow. The light persists for a considerable period, but they have been afraid to mention it to others. It was last seen in 2011.

Years ago, when Rougham extended to what is now Moreton Hall, the railway line ran at ground level and there was a level crossing where today a small bridge exists. One of the callers responding to my appeal in the *Free Press*, a gentleman named Peter Webb, told me of a rather sinister experience that his father had at that spot. Cycling over the crossing one evening, Mr Webb had seen what looked like a body lying about 50 yards down the track. It seemed as if a terrible accident had taken place. Dismounting, he walked towards the body, only for it to disappear before he could reach it.

Phil himself had a most interesting experience in 1942. He and his wife had just moved into a cottage near the Bennet Arms in Rougham, and he was home on extended leave when one evening a noise on the stairs attracted his attention. His baby daughter was in her cot on the landing, about six steps up. Standing over her was an old lady, wearing a knitted hat. As he watched, with his eyes popping out, the figure faded away towards the window.

He was reluctant to worry his wife by telling her about this, but mentioned it a few days later to an elderly neighbour three doors away. "Oh, that's nothing to worry about," she declared. "That's just old Millie, looking after your baby. She's often around here."

In the context of the Rougham mystery, ghosts are minor players. What is going on there raises a lot of difficult questions, as we shall see...

THE TIME SLIP PHENOMENON

I am not sure when the term "time slip" was first used, although the phenomenon has been recognised at least since the Versailles case. The first book to deal directly (though not exclusively) with time slip phenomena was certainly Joan Forman's *The Mask of Time* [16]. The author brought together many new cases, mostly sent in to her in response to a public appeal. The most striking incident to emerge was the case of Mr Squirrel, who in 1973 visited a shop in Great Yarmouth which he had heard could supply small envelopes for his coin collection. The interior of the shop seemed somewhat old-fashioned, as did the clothing worn by the shop-assistant. He was also puzzled by the complete silence inside. When he explained what he wanted, she produced a box containing plastic packets, commenting oddly that "We sell a lot of these to the men on the sailing-ships to put fish-hooks in." The price was a shilling -- pre-decimal currency -- and when he paid her with decimal coinage she stared at it with astonishment.

Of course, when he returned the following week to buy more, the cobble-stones that had been outside the shop had gone and the shop itself was totally different. It did not sell the plastic envelopes and the 50 year old assistant denied that a younger lady ever worked there. Mr Squirrel was confused. Within a few days the paper bag containing the envelopes had disintegrated, and the envelopes had turned brown but still survived.

Joan Forman contacted the manufacturers who said that the cellulose appeared to have been made on one of their production lines, and that judging by its appearance it might be 10-15 years old. That type of plastic was first produced around 1920.

Andrew MacKenzie's *Adventures in Time* was the first book to be devoted entirely to time slip cases. In addition to a section on Rougham and a long account of the Moberly-Jourdain case, it contained a fascinating case from Suffolk. Three young cadets on a training exercise had entered the village of Kersey, and found it to be as it was during the Middle Ages, when it had been ravaged by the plague. Research confirmed the presence of a butcher's shop at the precise place they claimed to have seen it, and other details in their story. Two of the witnesses were country lads, and both had known immediately that something was wrong. The third was a Cockney who seems to have assumed that this was just how country folk lived!

In her books *Time Storms* [17] and *Supernatural Pennines* [18] Jenny Randles includes a number of incidents that clearly fall into the time slip category.

In recent years there seems to have been almost an epidemic of time slips. When I searched for them systematically online, I soon had nearly 500 pages of information, some of it rehashing older cases, but mostly new personal experiences. The internet has provided ordinary people with time-related experiences a great opportunity to come forward and put them on the record. Moreover, because accounts in books have been filtered by their authors to concentrate on the most exciting, most evidential, and least ambiguous cases, the tales on the net give us a far more valid sample of the whole range of experiences.

Without doubt, the time slip capital of the world is Liverpool -- to be precise Liverpool city centre, in an area around Bold Street. In recent years, the numbers of highly significant cases have grown exponentially. Thanks to local journalist Tom Slemen and Parascience, a small research group [19], a body of data has been formed which catalogues the evolution of a most remarkable phenomenon. Here is a selection of some of the most striking events:

- A young lady about to eat her lunch on a bench opposite Waterstones in Bold Street noticed that the ambient light level had suddenly dropped. The area suddenly seemed less busy than normal for the time of day. A smartly dressed man already on the bench started to chat to her casually. She noticed that he was dressed in clothes more typical of the 1950s. As he asked her a question she leaned forwards to throw her sandwich wrapper in a rubbish bin, replying at the same time. When she sat up, he had disappeared. The sun was again bright and the area crowded.
- Mrs S, taking her 4 year old daughter in her pushchair for a walk in Thingwall, noticed that she was walking on cobblestones. Outside a cottage on her right side was an old man smoking a pipe; they nodded to each other as she went by. More old cottages. At the end of the lane, a little girl wearing old fashioned clothing gave her an odd look and ran into a cottage. Beyond the gate was a meadow, so Mrs S turned back, passing all the cottages and again exchanging nods with the old chap. Two months later Mrs S returned to show her mother the picturesque area, but the cobbles had gone, the old man's cottage was derelict, the other cottages had disappeared, and the "meadow" was an estate of bungalows. Eight years later, involved in a dispute over a footpath, Mrs S consulted the 1830 tithe map, and found on it all the old buildings she had seen. A pile of rubble she had also seen was found to be the remains of Thingwall Mill, which had been destroyed in a hurricane.
- 17 year old Imogen went to the city centre to buy clothes for her older sister's new baby. A new branch of Mothercare had opened on the corner of Lord Street, and she went in and soon collected a number of excellent articles, all at bargain prices. But when Imogen tried to pay for them with her credit card, the shop assistant stared at it suspiciously and went to get her line manager, who in turn examined it closely then declared, "We don't take these, love." Imogen wandered around replacing the clothes and went home to tell her mother what had happened. But her mother was certain that Mothercare had moved away, because her own bank, HSBC, had taken over the site. Neither would back down, so the next day they went there together... and of course, there was no Mothercare.
- In 2006, a petty thief named Sean was chased down Hanover Street by a security guard. He made the mistake of running into Brooks Alley, a dead end. Sean felt a sensation of tightness in his chest as he waited for the guard to enter the alley. But the guard did not appear and Sean ventured back into Hanover Street. But things had changed. Clothing styles, background details, and cars were all old fashioned. Sean couldn't get a signal for his mobile phone. He realised that he was in a past time and began to panic. He ran back to the alley then walked to a news kiosk near Central Station and looked at the front page of the *Daily Post*. It was dated 18 May 1967. He hurried up the road and suddenly his mobile regained a signal. Now he was back in familiar surroundings, *but at the other end of Ranelagh Street the people were still in 1967*. Tom Slemen interviewed Sean four times, and he stuck to his story. The guard who had chased him into the alley said *he had literally vanished into thin air*.

To anyone who is perhaps unaware of the extent and strangeness of the time slip phenomenon, cases like the above will probably come as something of a shock. Either such events have been happening for the last century or more, and witnesses have been unable or unwilling to report them, or for some reason or other they are on the increase. If they *are* on

the increase, then we need to make studying and understanding them a priority, because the effects of random incursions into the past could have unpredictable and serious consequences in the present and future.

Theories of Time Slips

There are various possible explanations for the origins and nature of the events that we are studying, none of which are entirely satisfactory. In an attempt to be comprehensive I shall include some frankly implausible notions, but who knows which theory or combination of theories comes closest to explaining the facts? Is "time slip" the best general description for the phenomenon anyway? Not the least of our problems is that no-one knows what time is -- we can measure it with great accuracy, use it in our equations, and spend our whole lives under its influence, without having the least idea about its nature or origin.

Hoax

Occasionally, during my surveys of internet time slip data, I have come across a story that sounds dubious in some way. Most seem entirely genuine, although I don't want anyone to take my word for this -- please download some of these data yourself, and come to your own conclusions about them. While hoaxers may have some motive in putting over tales of alien abduction or the like, brief and ambiguous temporal anomalies don't seem exciting enough to gain the publicity that they crave. How often do such accounts make it into the national newspapers?

In Rougham, most witnesses are reluctant to come forward with stories that might bring ridicule upon them. The only story I have come across that is an obvious fake, is clearly a journalistic invention: the claim that the daughter of a Rector in the 1990s saw the house and then ran sobbing into the Bennet Arms. The current Rector tells me that his predecessor had no children at all! Later, Phil Sage indicated that this story had been current in the 1930s, applied to Miss Wynne. No doubt it remains in some newspaper file ready for future use.

A You Tube video purporting to show the vanishing house is hopelessly unconvincing and barely deserves mention.

Mistakes

People may enter an area new to them, get confused over their exact location, and when trying to retrace their steps, become convinced that the lovely house that they saw before has now mysteriously disappeared. In some instances, this explanation has been confirmed, but in most cases it is hard to justify. Moreover, in some cases, witnesses have returned to the place where they saw a building, and found it in ruins. In Rougham, this explanation is clearly inadequate: the area is altogether too small.

Hallucination

This can be caused by a variety of psychological states and factors -- mental instability, drink, drugs, stress, sleep deprivation, and perhaps as yet unknown environmental factors. It

is hard to see how this theory might apply in Rougham, especially since many witnesses were not alone. However, an SPR researcher, Guy Lambert, has proposed a combination theory for time slips invoking both ESP and hallucination. MacKenzie has discussed this in the following words (the emphasis is mine):

If we assume, *as I feel we must*, that all those who took part in the experiences related here were hallucinated, it seems that the trancelike state is often accompanied by feelings of depression, eeriness and a marked sense of silence... such experiences may be shared; a significant proportion of those given here may be classified as collective hallucinations. [7, p.63]

Aside from the unusual silence, which has (though rarely) been noted in Rougham, this set of symptoms clearly fails to apply to the vanishing house phenomenon. Lambert originally developed this approach in an analysis of the Versailles case, and even in that instance, it seems to me, the theory falls down. The two witnesses in that case were certain that the layout of paths that they encountered during their adventures differed dramatically from that which they later found to be the contemporary layout of the gardens. If that is the case, how could they have followed the older routes in an ESP-hallucinated state without walking into walls, trees, and other obstructions? How, indeed, could they have crossed a bridge lying across a small ravine and pool, if it no longer existed? In fact, I feel that only one of the incidents discussed in MacKenzie's book can be so explained -- "A dangerous walk on the cliffs," [7, chap.10] in which a man hallucinated a past view of cliff-top scenery and hence came close to falling off a ledge. (And in a separate phase of that case, the witness had walked across a bay *which in contemporary time would have been submerged under a high tide*.) In a modern city centre such as Liverpool, people wandering about in a trancelike state would soon get run over or otherwise injured!

Visions of the Past

A. Through personal capacities such as clairvoyance and Remote Viewing (The US Army remote viewers were said to be able to view past events as well as present locations.)

B. Through the ability to read information embedded within the physical environment, also known as the Stone Tape theory (from Nigel Kneale's BBC TV play of the same name) or Psychometry. This information may relate to houses that once were known to exist in a given area, or to houses that somebody wanted to build at some time, but never managed to do.

C. Through telepathic contact with the minds of deceased people who live in the past or are reluctant to accept the fact of their passing.

D. Through electro-magnetic (EM) effects in the physical environment which affect the nervous system directly, either inducing hallucinations or blocking the working of the internal censor that was referred to previously.

E. Through access to memory of previous incarnations.

F. By identification with people in the past through some kind of telepathic process.

G. Through access to the so-called "Akashic Record," the occult notion that there is a kind of universal databank existing in another dimension.

Time Slip

A spontaneous brief journey into the past, or (rarely) the future.

Time Warp

Some kind of interaction between two different time periods. This explanation might, perhaps, fit the Moberly-Jourdain experiences, which contains elements of both present and past. Physical and visual interactions in the past and more subtle signals from the present.

Parallel Universe

Glimpses of another dimension or parallel universe in which the house, or other feature, still exists in present time. Such occurrences are commonly referred to as reality shifts, and may be purely minor changes, such as a piece of furniture moving to a new position, or an ornament changing colour.

Timelines

Starfire Tor has developed a theory of time shifts, along with the notion that at critical times people can be shifted from one timeline to another. These are not parallel universes but individual lives differing in frequency from one to another, but all co-existing in a single universe. Someone might die in one timeline but continue to live in another.

Virtual Reality

Brian Whitworth, a mathematics and computer science specialist at Massey University, Auckland, New Zealand, has argued that the physical universe may actually be a virtual model, rather like the Matrix in the film of the same name, or a kind of illusion (as claimed by many mystics and sages). If this is the case, many inexplicable events might be the result of programming errors of various kinds -- not just time slips, but those minor everyday puzzles (objects disappearing then reappearing, things moving by themselves etc.) now described by some theorists as "reality shifts," or more pointedly, "glitches in the Matrix."

Types of Time Slip

In order to make a start in organising the mass of material now available regarding time slip phenomena, I have put together a simple classification system.

Type 1 -- A purely visual, hazy or blurred impression of a past place, structure, or event.

Type 2 -- A sharp, totally realistic image of something from the past. *Witnesses can see it and be unaware that it is anything other than an ordinary perception.*

Type 3 -- The witness enters a past environment and is able to move about within it, but can make no physical contact with it. *People in the environment seem unaware of the witness's presence.*

Type 4 -- The witness seems to physically enter the past environment, can touch, pick up, and carry objects from that environment. The witness can communicate verbally with people in that environment and receive replies.

Clearly Type 1 is a default category, which could include retrocognition, waking dreams and visions, psychometry, and so on. But, taking the events at Liverpool as a model, Types 2-4 may actually be *stages in the development of an authentic time-travel experience*. Events at Rougham have so far remained at Stage 2, but one wonders what might have happened had the Misses Wynne and Allington decided to wander through the wrought iron gate and knock on the door of the Georgian house... (The witnesses of the Kersey time slip also still worry what would have happened had they knocked on some of the doors of the houses and shops in that village.)

My preliminary trials of the system have so far come up with the surprising result that Type 4 cases *are no longer rare*. In fact, they are now almost commonplace. It is also worth noting that a given case may begin by appearing to be Type 2, but then characteristics of Types 3 or 4 may emerge, depending on the actions of the witnesses.

The only other findings of note, not particularly relevant in Rougham, are (1) the confirmation that time slips into the *future* are still extremely uncommon, and when they do occur they remain in the Type 2 class. People are rarely seen. Why this should be, when precognitive dreams and premonitions are quite common, is yet another puzzle. And (2), even rarer are cases in which the witnesses, who may be distressed to find themselves in the wrong time, are given assistance by somebody who *seems to be aware of their predicament* and is able to direct them back to their own time.

Vanishing houses are by no means unique to Rougham, but it is clear that in terms of sheer numbers of sightings, this locality is in a class of its own.

Now we have an idea where the Rougham mystery stands in relation to other time-related phenomena. But, as we shall see, in contrast to other cases, Rougham has also provided pointers in the direction of a possible causative mechanism involved in the generation of time slips.

STRANGE ENERGIES

Most of the mystery houses seen in Rougham appear in the vicinity of Colville's Grove, either nearby at the end of Gypsy Lane, or in the same field, just in front of it. Phil Sage is firmly of the opinion that *the Grove is the source of some unknown energy, and that it is this energy that is responsible for all the strange phenomena going on.*

Phil first encountered the Grove as a young man, when he decided to train as a gamekeeper. His mentor, an older man with much experience in the field, took him to the Grove to catch rabbits. After a while, however, the old gamekeeper grew uneasy, and he suddenly said: "Come on boy, I want to get out of this place. There's something not right here." Phil admitted that he himself disliked being there. Later, when training dogs, he found that they all reacted with fear and aggression when he tried to make them enter it.

Perhaps because it was a blazing hot day when I visited the Grove myself, or perhaps because I am insensitive in some way, I didn't feel anything sinister. It is a physically demanding place, overgrown with everything thorny and brambly. It reminded me of how one might imagine the situation around the castle where Sleeping Beauty was imprisoned. But there was something a little odd, which only came to me quite recently. *I can't remember hearing any birdsong while I was there.*

Later on Phil was told by members of a family whose ancestors had lived near the Grove, three generations ago, that a witches' coven used to meet there.

In the 1970s, Phil volunteered to help archaeologists search for Roman artefacts in the field near the Grove. (Oddly enough, I myself found a piece of stone and cement that I thought might be Roman at the edge of that field.) He was using a metal detector on a lovely afternoon in early summer, working his way along the western side of the Grove. He had already found several items. His headphones were set on "Deep Search," and suddenly he could hear a rushing noise. When he pulled them off he realised that the sound was coming from behind him. He turned to see some kind of vortex, a circular motion like a wheel, sucking in branches and material, heading towards him. He didn't move. The vortex swept past him, and in that instant he felt terrible. It continued on and when it reached the end of the Grove everything just went quiet. Phil remained in a shaken state for some time afterwards. When I asked Phil if he thought it might have been attracted by his metal detector, he agreed that this was possible.

Later, two boys scrumping apples along a hedge in Bradfield St George, near where Phil believes the two ladies saw the house in 1926, heard a rushing wind and saw something similar whirling around with sticks suspended in it. It went past them.

One wonders if the rushing noise, "as if of air displacement," heard by Cobbold, connects in some way with the vortex phenomenon. If so, is it the case that *the vortex is a factor in the generation of a time slip?* If it is, this is a significant clue.

A friend of Phil's, from Woodbridge, was a dowser, and Phil asked him to see if he could "pick up" any unusual energies around the Grove. What happened next, besides being a piece of high drama, eventually led to a breakthrough in my investigation.

Phil's friend found three places near the Grove where very strong energy was emerging. At the third, and most powerful, his dowsing rod (a metal one) was thrown out of his hands and he became agitated. He had suffered from cardiac problems and had got a pacemaker; this was now going crazy. Phil helped him back to his car and placed one of his heart tablets under his tongue. After some coffee from a thermos, he slowly recovered.

"Boy oh boy," he declared. "I had a funny feeling. It came up my detector. *I'm not*

going there again!"

By coincidence, Phil's friend later came across an old map (very expensive) in a shop in the West Country which showed the Rougham area. There was a dark mark within the Grove, presumably a building. He tried, unsuccessfully it seems, to photograph it.

A few years ago, the couple who ran the Rougham post office/shop took a holiday, and it was arranged that another husband and wife team would take over while they were away. The wife had an interest in unusual phenomena, and heard about Phil's researches. One day she invited him to go into the back of the shop to discuss something. Phil was relieved that her husband was also there. It seemed that, having learned about the strange goings-on near the Grove, the lady wanted Phil to take her there for a visit. She had had some experiences of her own, so was clearly a sensitive. Her husband encouraged Phil to agree, and one evening they entered the Grove and followed a path through it. (By the time I went there, any signs of formal pathways had long gone.) The lady began to act very strangely; she was clearly disturbed. Something had badly affected her, and she was frightened and sweating profusely. She asked Phil to get her out immediately, but he was himself similarly affected. They managed to help each other leave the wood. "There's something here we don't understand!" she declared. Later she told him that she had once had a similar experience in the Falklands, when she had travelled with the UK armed forces as an interpreter.

Jackie Humfrey, another sensitive, who had had the encounter with the disappearing cyclist on the motorway exit near Blackthorpe, also had a similar experience in West Stow, to the NW of Bury. She explained, "The energy wells up from the earth, it drains you and takes you over." On this occasion all sound ceased *and it seemed that time had stopped*; she was paralysed for a while and felt sick and dizzy for hours afterwards.

All these accounts lead us to some firm conclusions:

1. The Grove is at the centre of a zone in which some kind of strange energy holds sway. It can cause people to see visions of the past, but it can also be dangerous if approached in the wrong way, or at the wrong time. It can make people feel sick, dizzy, and weak, sometimes for hours. Many animals are afraid of it.

2. This energy can be perceived by sensitive people, and detected using the methods of dowsing. Maybe the witch coven had detected it and were trying to employ it for their own purposes.

3. The energy seems to come up from the earth, and may manifest in the form of a vortex. But ghosts, shadows, and globes and arcs of light have also been observed.

These data suggest several possible lines of enquiry. The one that I guessed might be most productive was dowsing. In the event, it exceeded all my expectations.

Dowsing

I had a basic knowledge of dowsing, gleaned from a few books that I had accumulated over the years. As most people know, dowsing is a traditional method of finding water and other minerals hidden, sometimes deeply, underground. Dowsers employ a wide variety of aids, of which the best known are Y-shaped twigs, L-shaped wires, and the pendulum. The theory is that these tools amplify slight unconscious movements made by the operator in

response to some subtle stimulus. But for hundreds of years the nature of this stimulus has remained a mystery. The assumption is that some kind of ESP is at work.

If dowsing is a form of ESP, it must certainly be regarded as one of the most reliable manifestations of it. There is a clear parallel with remote viewing, the form of clairvoyance developed at the Stanford Research Institute and employed for military intelligence uses from the 1970s onwards. Both generate useful data, provided that *the targets are clearly defined and objective feedback is available*. Dowzers such as Evelyn Penrose [20], who was able to dowse using just her hands, or by map, have often made a good living by working for large mining corporations, locating deposits of valuable minerals. The US Army's remote viewers generated a lot of useful intelligence about Soviet activities during the Cold War. And dowsing, under the name biolocation, was also used extensively inside the USSR.

But -- in both cases -- where feedback is unavailable, wayward results may be obtained. When remote viewers are asked to view UFOs or aliens, they often come up with rather nonsensical "findings." And when dowzers try to locate "earth energies," each individual expert comes up with results that are unique to him (or her). For this reason, the topic is highly controversial within the dowsing community. [21]

One dowser whose findings have continued to command respect is Guy Underwood, who summarised his views in a very interesting book, *The Pattern of the Past*. Briefly, Underwood's contention was that dowzers are *not* detecting earth energy so much as *distortions in that energy* created by underground obstructions. Using an especially sensitive detector of his own design, he identified several basic patterns of what he termed *geodetic lines*. The *Water Line*, comprised three narrow bands. The *Track Line* consisted of two parallel sets of three narrow lines, and *Aquastats* were made up of two groups of two triple lines. Various other more complex, and less linear, lines were also identified. What is of particular interest is the obvious connection between certain of these lines and various prehistoric and other locations (this correlation had been first noted by dowzers in the 1930s). Many standing stones, henges, and churches had clear and identifiable relationships to geodetic lines. [22] Whether you call them geodetic lines, earth energy lines, or something else, *something* seems to exist that can be detected by the methods of dowsing.

Phil Sage called me one day with a fresh piece of dowsing information. An article had just appeared in the magazine of nearby Rushbrooke parish. It seemed that one of these energy lines goes through Rushbrooke church, not far from Rougham, and it is called *the Mary line*. Moreover, the Mary line continues on towards Woolpit and might go near (or even through!) Colville's Grove. He gave me a reference to check out: a book by Hamish Miller and Paul Broadhurst entitled *The Sun and the Serpent*. The book has been long out of print but I managed to get a copy. [23]

The authors decided to use dowsing to survey the Michael ley line, which runs from St Michael's Mount in the SW of England to the East Anglian coast, passing through many significant sites such as Glastonbury and Bury St Edmunds. They began by detecting an energy line in the right position and heading along the bearing of the ley. But soon it began to diverge from the ley, and moved across the country in a serpentine fashion. At Avebury they found a second line of energy, of similar power to the Michael current, but of a more gentle, feminine quality; this they named the Mary line. Going back to the start they commenced mapping the Mary line as well. So at the end of their project, they had mapped two serpentine currents of energy winding their way across the country and contacting many prehistoric sites and various churches en route. Often they crossed, but unusually, in Bury,

they approached each other and at a point in the Abbey ruins briefly "kissed," then moved apart.

It appears that Phil Sage, or his informant, was wrong in claiming that the Mary current runs down to Rougham -- it is the *Michael* line. It skirts the Grove to the south but passes right through the site of the 1926 sighting in Bradfield. It also runs parallel to the Sicklesmere Road, where a house was seen by Monica Place's associate. On its way from Bury, the Michael current was said to leave the Abbey ruins, go through the Norman Tower, and on to a Masonic lodge in Charter Square. It so happens that one of my associates, Chris Jensen Romer, recently posted on his website an account of a strange experience he had as a teenager *at that exact location*. He was with a school friend between classes, and saw a group of children in the uniform of his middle school, St James, near the West Front of St Edmundsbury Cathedral. *Among them he saw his younger self*. Very soon he began to feel extremely ill: sick, dizzy, and a severe headache, so had to be sent home. Much later he decided that he must have experienced some kind of hallucination caused by an attack of migraine. But it now seems more likely that he really did see his younger self in a classic time slip, and afterwards suffered the same symptoms that others have reported after an encounter with the mysterious energy source. [24] After leaving the Bury area, the line goes through Woolpit, famous for the "Green Children" mystery.



Figure 17. The West Front of St Edmundsbury Cathedral taken from Charter Square, where a teenage Chris Jensen Romer saw a group of St James children including his younger self. The Michael current is said to pass through the Norman Tower on the right, and then crosses the road into Charter Square.

After reading *The Sun and the Serpent*, I was left with extremely mixed feelings. On one hand, I felt that the authors' findings were important and seemingly relevant to the odd happenings in Rougham. Hamish Miller, in particular, was highly regarded amongst the dowsing community. On the other, I wondered whether other dowsers, independently following the same path (and unaware of the Miller-Broadhurst results), would come up with the same findings. Moreover, I have a strong bias against the kind of New Age thinking that is continually expressed in the book.

My view is that our remote ancestors possessed a natural sensitivity to all kinds of energies. Lacking our sophisticated thinking abilities, which in modern cultures generates a continuous mental noise, there was nothing to cloud their perceptions. Nor was there, it seems, any kind of cultural consensus that such perceptions were foolish, or not scientifically acceptable, or the work of the devil. They probably required no special tools to detect the earth energies, which they no doubt regarded as a natural part of daily life, and nothing remarkable.

At some time they must have realised that the energies could be intensified or utilised in various ways by erecting stone pillars at critical points; and that perhaps a circle of such stones would focus or concentrate the energy for particular purposes. Is it possible that through time slips associated with the earth energies, as seems to be the case at Rougham, they were able to meet and talk to their long-dead ancestors?

All over the world, cultures exist today with a concept of what are now called *Subtle Energies*. While there are various differences between the characteristics and uses of these energies, the pervasiveness of this concept is striking. We are most familiar, perhaps, with Chi (Qi or Ki), the Oriental notion of life force, particularly as manifested in the internal Martial Arts. [25] Using chi, the expert can overcome more powerful opponents, achieve physically inexplicable results, and even kill using the delayed action technique known as Dim Mak. He can strengthen weak and vulnerable parts of his body (the Iron Shirt technique) and even project chi into inanimate objects; one demonstration of this given by the Shaolin Monks involves impressing a small flat needle with chi, then hurling it through a reinforced glass fish tank containing water (but no fish). Knowing how quickly water slows even bullets fired at close range, this is a genuinely mystifying performance. The practice of Ching Gung is said to enable the martial artist to reduce his weight, enabling him to leap 10 or 20 feet in the air! And chi can also be used to heal, as is known through Reiki. It is worth noting that one American dowsing group states firmly that the earth energy *is* chi. Unfortunately, this group feels obliged to travel the world purifying corrupt or dark forms of chi by leaving crystals of various kinds embedded in, or stuck to, locally sacred objects or places.

Another subtle energy, although it is often described as a substance, is Baraka, the "special blessing" of Middle Eastern esoteric groups. This is associated with certain metals (copper, brass), plant products (cardamom seeds), and places. It can be stored for future use, and while the pyramid was once regarded as the ideal shape for this purpose, it has since been superseded by the octagonal form. [26] It may be a coincidence, but many of the churches laying in the path of the Mary and Michael energy streams were found by Miller and Broadhurst to have octagonal towers or other features.

One physicist who has written extensively upon subtle energies is William Tiller. He has also developed various devices claimed to employ such energy. [27] Unfortunately, he is also a believer in New Age ideas, which makes some of his work rather controversial.

A Czech researcher named Pavlita is well known for his manufacture of certain psychotronic devices, based apparently upon traditional occult and esoteric designs. The devices can be charged with energy merely by looking at them, and may be used both for good and decidedly evil purposes. After the fall of the USSR, many of these came available for sale on the black market. [28]

Evelyn Penrose, the dowser, mentions in her autobiography that she once asked a noted Yogi about the great force emanating from the earth, and whether it could be used to kill, showing him "a quick, but simple gesture of one hand" by which she felt this could be

achieved. He was horrified that she had gained access to what, for him, was clearly a terrible secret. [20, p. 181]

So, if there is some mysterious energy source in Rougham, responsible for a wide variety of phenomena -- including time slips -- and we wish to identify it, there is no shortage of candidates.

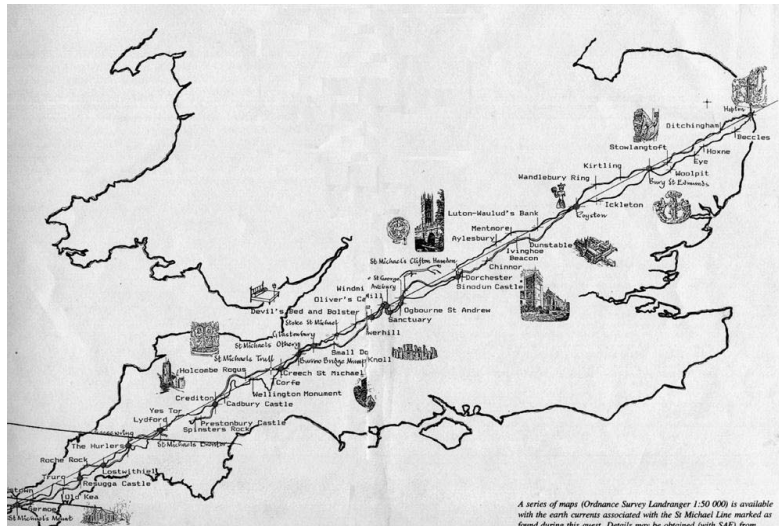


Figure 18. The Michael and Mary lines

BREAKTHROUGH

Vincent Reddish, the Astronomer Royal for Scotland, ended a distinguished 40 year career in 1980 and retired to his home in Perthshire, where he planned to enter the tourism business. He had a property comprising several old stone cottages and outbuildings, surrounding a large courtyard, and a small plot of land. The winter of 1988-9 was exceptionally wet, and the courtyard became flooded. It appeared that the drain was blocked, but no plans were available to help him locate the pipe.

Reddish asked his friend and neighbour, Clive Timson, to help him dig a trench across the yard. Instead, Clive returned with a couple of L-shaped wires, and, holding one in each hand, walked across the courtyard. Suddenly the wires crossed. He dug a hole, and there, about a foot down, was the pipe.

Although the astronomer had heard about dowsing, he had never seen it in operation. Clive explained that everybody in rural areas used it routinely to find pipes, wires, etc. (I doubt that the same is true in the *English* countryside, but I'm not sure whether this reflects Scottish *pragmatism* or Scottish *meanness*.)

Clive, in turn, was astonished when Reddish told him that scientists had no idea how it worked. When Reddish overcame an initial sense of unease and tried to dowse himself, he found that he could, indeed, find buried pipes, full or empty, and wires.

This led Reddish to embark upon a series of systematic experiments, which he subsequently documented in a privately published book, entitled *The D-Force -- A Remarkable Phenomenon*. I bought a copy years ago at a library sale, and after glancing through it, put it away. When dowsing became a central issue in the Rougham study, I remembered it. [29]

Reddish's first breakthrough came when he found he was getting inconsistent results for dowsing his main drain. At one particular point, under the branch of a large Rhodedenron, the signal seemed to fade. At the same time, a weak signal could be detected 2 metres to each side. He tried again using a wooden stick supported above the drain. The signal disappeared. The same thing happened when he used PVC tubing, but not when he tried aluminium.

Later, after a hiatus caused by two heart attacks, he resumed his experiments, and found the same effects for sticks and tubes laid on the ground over the drain. Eventually, he found that the rods would rotate below an overhead power cable. It seemed that they responded to any straight edge (except aluminium) whether directly over it or under it. He went to get some plastic piping and laid it directly under the power line. The rods no longer rotated, but they now rotated about 3 metres on each side. He at last recognised that *the signals from the pipe and the cable were interacting with each other and producing an interference pattern*.

More systematic studies showed that two interference lines could be detected each side of the pipe/cable pairing, at 3m and 9m approximately.

Moreover, he found that the interference fringes would persist, weakly, for a few minutes after the plastic pipe had been removed. He also found that contact between the plastic pipe and aluminium modified the effects for some time after the aluminium had been removed.

So Reddish -- who had done no reading at all on dowsing before commencing his studies -- had dramatically confirmed Underwood's findings. Firstly, he confirmed that what the dowser was detecting was the result of something (in this case, a straight edge)

affecting the earth's natural energy. Secondly, he confirmed that earth energy comes in a wave like form. Thirdly, he could now explain, in principle anyway, the multiple parallel lines detected by Underwood. Presumably the extremely complicated patterns result from interference along a deep fault line, which would create many straight edges, two for each of the geological strata.

If Reddish expected thanks from the dowsing community for having found solid evidence for their art, he was to be disappointed. The response was muted, to say the least. Some were shocked by his discussion of possibly automating the detection process. Others failed to notice that he had found evidence that the turning of the rods was not due to unconscious movements, but might reflect a real physical attraction between them.

When I tried searching the internet for Reddish and dowsing, I found something very surprising. An article by science writer John Gribbin revealed that after the publication of his book, *Reddish was approached by the Ministry of Defence and requested to continue his research*. He was told about certain Russian research that appeared to link dowsing -- or biolocation, as it was known in the USSR -- with certain highly controversial theories about the nature of *torsion fields*. These fields have been accepted in the physics community ever since Einstein co-authored an important paper about them in the 1920s, but work on them actually began with N. P. Myshkin at the end of the 19th Century, and Tesla ca. 1900. And research has continued in Russia from the 1940s to the present day. There is also evidence, that we will shortly examine, that German research into these fields was taking place near the end of WWII. Only one UK energy dowser has incorporated torsion field theory into his work. [30]

According to Gribbin, apparently based upon information directly from Reddish, the MoD were interested in using torsion waves for submarine communications.

Torsion fields are formed whenever objects rotate, and the larger the objects and the faster the rotation, the more powerful the field. Many antigravitational devices are based upon spinning discs; it has been known for some time that gyroscopes lose a slight amount of weight when rotating (Professor Laithwaite famously demonstrated this at a Royal Institution lecture by picking up a heavy gyroscope that he could not normally lift, and also got a small boy from the audience to do the same with a smaller device. The Royal Institution were not amused, and refused to publish his lecture, although it is still available online.) Japanese researchers are now following up these leads, and companies such as Toshiba are very interested.

Atoms generate a magnetic field because of the movement of electrons around the nucleus, and a magnet (made up of atoms aligned to intensify the magnetic effect) also generates a small torsion field.

Torsion waves allegedly have fantastic properties: travelling much faster than light, and also *travelling both backwards and forwards in time*.

Torsion fields also seem to be a key element in the exploitation of the zero point energy which quantum theory predicts.

Using his own torsion field generators, Reddish confirmed that he could detect the field using dowsing. By using a pair of generators, he was able to explain annual variations in the D-force as the interaction of the torsion fields of the Earth and the Sun. He also tested a wide variety of materials, finding (as he had shown earlier) that aluminium was non-reactive, and that water absorbed and re-radiated the earth energy field, thus explaining why it was so easy to find water by dowsing. Some substances, such as rubber and certain plastics, could shield the energy.

The amount of water in the human body also explained why people are generally good at dowsing, and, Reddish thought, would have implications for the use of torsion fields in medical scanning.

Since this article, and brief comments about it by dowsers, all information about Reddish's research and any follow-ups by others, has ceased abruptly. My guess is that the MoD were annoyed that Reddish had broken his silence. Vincent Reddish died in 2013, having published no more on dowsing or torsion energy.

THE BELL

When Phil Sage began to talk about strange energy vortices coming up from the earth, causing either physical symptoms, or perhaps time slips, I was struck by a parallel between the situation in Rougham and allegations made about a highly controversial German wartime attempt to create a wonder-weapon, a device that could have turned the war in the Nazis' favour, even in 1945. This device apparently generated torsion fields.

Most of the evidence concerning this experiment comes from the pioneering work of the Polish military historian Igor Witkowski. Following the collapse of the Soviet Union, a huge amount of information held in classified files in Eastern Bloc countries became available for study. Over many years, Witkowski patiently gathered together explosive information about the aims and extent of German experiments. His major work, *The Truth about the Wunderwaffe*, was published in Polish, and most Westerners knew nothing about it until aerospace journalist Nick Cook began investigating antigravity research. Witkowski contacted Cook and told him about the Bell, a nickname for a large German device which radiated dangerous energies. Cook's book, *The Hunt for Zero Point*, details his discoveries. Since then Witkowski has continued his research, and a second edition of his book is now available in English. [31]

The basic story is as follows, but this is necessarily a simplification. It is well worth checking into the original sources, especially since I may be unconsciously distorting my account to make it connect with the Time Slip problem.

In the closing years of the war, the SS succeeded in wresting control of almost all major German weapons systems and research from other organisations such as the army and air force. It ran a highly secret research organisation headed by Hans Kammler, one of the least known but most influential figures in Nazi history. It was Kammler who designed the concentration camps and organised them as a source of slave labour; Kammler who masterminded the construction of vast underground factories and research centres; Kammler who controlled the V-weapons; and Kammler who organised and ran the SS research centre based in the Skoda factory near Pilsen in Czechoslovakia. [32]

Among the many research programmes run from Kammler's black projects unit was one that started out in January 1942 under the code name Project Tor ("Gate") then split into two, Project Laternenträger ("Light-carrier/lamplighter") and Project Chronos. Obviously a code name is supposed to be picked entirely at random, but history shows that for obscure psychological reasons many military leaders choose names that give an obvious clue to the true aims of the project or operation -- "Desert Storm," for example. When the Metropolitan Police infiltrated gangs of football thugs, they called it "Operation Own Goal" -- perhaps they assumed that they were dealing with individuals with such low IQs that they would never have spotted the meaning. In any case, many people have concluded that Project Chronos was, indeed, connected with time in some way.

One of these sub-projects was said to be physics-related, the other medical-biological.

Information about the basic structure of the project comes mostly from non-technical staff. Low-level researchers and lab technicians, around 60 of them, were eliminated by the SS as the German defeat approached. But some of the top scientists were acquired by the US under Project Paperclip. [33]

Head of the physics sub-project was Walther Gerlach, one of the world's greatest physicists; a pioneer of quantum theory, associate of Einstein, and expert on magnetism and

plasma. (Gerlach was also the nominal head of the German A-bomb programme, although neither he nor any other scientists thought to be associated with that programme seem to have actually known much about it. Huge controversy exists over how close the Germans came to making nuclear weapons, or whether they did test a low-yield device before the end of the war.) [34]

Witkowski identifies this project with the "wonder-weapon" spoken about by Nazi leaders from late 1944. Whereas most important weapons projects in Germany were given the security rating "Important for the war," this was the only project officially described as "Decisive for the War."

Central to the project was a device nicknamed "The Bell," although it seems that the official name is unknown. It was a roughly bell-shaped object, about 2.5 metres tall by 1.5 metres wide. Inside, mounted on a hollow axle about 1.5 metres long, were two metal drums about 1 metre in diameter, which revolved in opposite directions at high speed. When a test was being run, usually underground, inside a pool of water, a cylinder containing a mysterious substance known as IRR Serum 525 was placed inside the central axis, insulated by a layer of lead. Witkowski believes that the serum was an amalgam of mercury. Pure mercury was placed in the drums.

Tests, lasting no more than 1.5 minutes, comprised rotation of the drums, and then the application of high voltage via a connection at the top of the assembly. Two aims of the test were described (by the military witnesses) as "vortex compression" and "magnetic fields separation." When running, the Bell emitted radiation which had a damaging effect on nearby electrical devices and, in the case of the first team of seven scientists, a fatal effect on most. Five died, suffering from symptoms of sickness, dizziness, lack of co-ordination, a metallic taste in the mouth, headaches, and muscle cramps. Symptoms that now seem rather familiar! A blue haze, enveloping the Bell, suggested ionisation.

Test samples -- animals, plants, and possibly human concentration camp inmates -- all degenerated rapidly under the influence of the radiation. As the project advanced, adjustments were made that reduced the negative effects of the Bell. But its aims still seemed obscure.

There seem to be two theories about the aims of Projects Chronos and Laternenträger. As the leading expert on the Bell, Igor Witkowski has uncovered a lot of information that gives clues as to its methodology. In short, he believes that the Bell was intended to be the power unit of an antigravity device, a saucer-shaped vehicle which would carry a new generation of chemical weapons. Trying to summarise Witkowski's long and complex arguments is not easy, but the following points seem central:

1. Rotating masses generate an antigravity effect, but attempts to create total weight loss had previously foundered because spins speeds of 2 or 3 millions of rpm are required. (We now know that when electromagnetic components are involved, lower speeds will suffice.)

2. Noting Gerlach's expertise in certain areas, it may be deduced that by rotating the drums, the mercury would be pressed against the outer walls; and that application of high voltages would ionise the mercury and attract it inwards towards the axle of the assembly. By the law of conservation of momentum, the rotation of the mercury plasma would now increase dramatically, and vortex compression would occur. The magnetic fields around the mercury plasma would now separate from the external field, and a strong antigravity effect

should ensue.

3. It is also known that the alleged aerial devices of ancient India, the *vimanas*, are said to have operated using a mercury based system. Many researchers interested in anti-gravity have examined the Sanskrit sources that refer to this. (Witkowski notes that huge reserves of mercury were discovered all over Germany after the war.)

4. Above ground near the final test area for the Bell (The Wenceslas mine in a secret underground SS research facility known as Riesa) lies a henge-like structure known locally as "the fly trap." As Witkowski observes, this has a large pool area surrounding it and an HT power supply, and looks very much like a test rig for a flying vehicle.

5. Witkowski has found witness reports of strange flying objects near previous test sites (e.g. sightings of a barrel-shaped craft).

6. He has also found plans for the Nazi flying saucers that appear to show the Bell, or something very like it, as an integral part.

7. He has shown that part of the Riesa facility was devoted to chemical warfare production.

8. A website for the American branch of Gerlach's family, the Carlocks, states explicitly that Gerlach designed the flying saucer craft that were operational in the closing stages of the war.

9. There is considerable evidence that prototype models using antigravity drives were acquired by the US, along with many of the scientists who had worked on them, although there is no evidence that the Bell -- as against other propulsion methods, such as Schauburger's -- was the power source.

10. In 2004, Defense contractor John Dering, chief scientist at SARA in Cyprus, California, claimed to have built a simplified Bell device, at a cost of \$1.2 million, which demonstrated an anti-gravity effect. However, he then refused to reveal any details about it to Tim Ventura, who wanted to publish a book on the subject. [35]

The alternative theory is that the aim of the project was not antigravity but *time travel*. As far as I know, this idea was first put forward by Nick Cook's scientific advisor, whom he describes by the pseudonym Dan Marcus. The evidence is patchy, but adding in what we now know about torsion fields and a possible relation to time slips makes it less implausible.

1. The most convincing single piece of evidence comes from the book by Henry Stevens, *Hitler's Suppressed and Still-Secret Weapons, Science and Technology*. Stevens is, like Witkowski, one of the world's leading experts on Nazi weapons research. When he began researching the German flying saucer programme, he found that he was coming across a mass of material about exotic weapons technology which indicated that Germany was significantly ahead of the Allies in many areas of science. In the winter of 2002, just after publication of Nick Cook's book, a friend of Stevens revealed that his father, an

engineer, had worked with a number of German Paperclip scientists at NASA's facility at Huntsville, Alabama. One of these, Otto Cerny, was Mr Rowe's boss, and around 1960-2 invited the Rowe family to dinner at his house. Greg had been 12-14 years old, and was a classmate of Cerny's son. [36]

Before his work at Peenemunde, Cerny said that he had worked on "weird experiments on the nature of time." Pressed by Greg's father, he drew a henge-like structure, within which a hoop of metal was supported. The hoop allegedly supported some kind of TV screen, and Cerny said that it was possible "to go back and witness things." Mr Rowe asked why it was not possible to go forward in time, and a complicated discussion ensued, after which Cerny started discussing a jet engine designed for an unmanned aircraft.

Stevens checked into Cerny's Paperclip file, and found that all the names given by Greg for Cerny's family were correct, that Cerny was employed by NASA, and that his son was in the same grade as Greg.

This piece of data seems to point squarely at the fly-trap structure near the Wenceslas Mine.

I emailed Igor Witkowski, describing the time-slip phenomenon at Rougham, and its apparent connection with torsion fields. He replied very politely. He was not at all sceptical about my research but was still convinced, for the reasons discussed above, that antigravity and not time travel was the aim of the Bell project. He admitted to being biased against such ideas. This bias became evident when I got a copy of his book and found that he had quoted Stevens' account about Greg Rowe's story in detail, but pointedly omitted the reference to time travel! [37]

2. Stevens also refers to information obtained by researcher Friedrich Georg from a young German soldier. In detention after the war, he had got into conversation with an SS man who told him of a secret facility in the Harz mountains *where Hitler had built a time machine*. But this machine was no longer accessible. (By that time, the Wenceslas Mine, its final location, had been evacuated and then flooded.)

The Greg Rowe evidence worries me a little. Stevens describes Greg as a friend whom he met "as the result of a chance contact." Then in "a chance conversation" Greg mentioned that his father had worked with Paperclip scientists at NASA. The story then emerged through an exchange of emails. The possibility needs to be considered that Stevens' work is probably annoying the powers-that-be who would prefer that all this exotic antigravity stuff be kept hidden; that Greg Rowe's contact with Stevens was contrived; and that his story was a piece of disinformation. How likely is it that a security-conscious man as we imagine Cerny to be would openly discuss such a highly secret project with an employee and his family? And the timing of this revelation -- just after Cook's book was published -- is also suspicious.

Nevertheless, there is *some* evidence for the time machine hypothesis. Not as strong as the evidence for antigravity development, perhaps. One scenario that might reconcile these alternatives is the following. Suppose the original aim of Project Tor was antigravity. When they started running the Bell perhaps they noticed that some of the personnel were reporting visions of past times, and decided to split the project into two, Laternenträger for antigravity and Chronos for time. I think Witkowski feels that the "biological" side refers to the attempts to reduce the radiation hazard from the Bell, but my feeling would be that this would have been a sub-project of the main one rather than a separate main project.

Witkowski also reveals a new and surprising piece of information about the Bell Project. It seems that at one stage, the Bell was tested in the field, on a specially adapted set of railway carriages in the Opole region. Why would it be necessary to run tests of this kind? And as the most highly secret research project in the Third Reich, why take the risk of exposing it in this way? There must have been extremely pressing reasons for taking this odd course of action. *Is it possible that the Bell was designed to use and amplify the Earth's torsion field?* This might explain the water pools around both the Bell and the fly-trap. Were they trying to see how well it would work in the field because variations in earth energy might compromise the Bell's operation? [38]

Plasma effects

Glowing balls of light, generally supposed to be stable plasmas, have been seen widely and are clearly a major cause of UFO reports. "Earthlights," as ufologists call them, are linked with certain types of geology: areas of sandstone and quartz, and heavily faulted zones. The Pennines is such a region, and is known not just for UFO reports, but ghosts and other strange happenings including a few time slips.

Nick Redfern has revealed declassified UK files dealing with Earthlights sightings in the henge structures at Avebury and Stonehenge. At Avebury, a lady reported approaching such a light, which then changed into a monstrous dragon-like creature. And at Stonehenge, which is near a military exercise zone, British soldiers frequently observed the lights entering the stone circle then ascending into the sky. If a soldier approached too closely his comrades would see, from a safe distance, that he became entranced. Subsequently he would describe some fantastic hallucinatory experience.

It seems that it was these incidents that led to the Ministry of Defence's study, Project Condign, which concluded that UFOs were *all* caused by plasma balls (an example of the "one theory explains everything" syndrome!) [39]

What is somewhat disturbing about these plasma vortices is that at times they display something like intelligent behaviour. One very interesting piece of research by British writer Graham Phillips and his associates extended from the Middle East to a small English location, the Burton Dassett Hills, in search of evidence, supposedly brought back from the Holy Land by the Templars, of the Ark of the Covenant. The researchers found three gemstones that they believed could have been part of the breastplate of the Jewish High Priest. Hearing that the lights had recently been seen nearby, they decided to see if they could use the crystals to attract them. They each held one of the gems and tried to command the geoplasma to approach them. And in fact, following a number of loud explosive noises, a light did appear on the other side of a lake and head towards them, stopping a short distance away. Then it diminished in size and flew into the sky. [40]

So we have a network of interconnections between earth energies, torsion fields, plasmas, ancient sites, and events of high strangeness such as UFOs, ghosts, and -- of course -- time slips. If someone with a knowledge of advanced physics was to take a look at these data who knows where it might lead?

THE ENIGMA OF TIME SLIPS

Having assembled evidence both about the events at Rougham and what seems to be the major causative mechanism at work there, the Earth's natural torsion field, we need to face up to the most difficult task -- trying to make sense of time slips. This is where it gets tricky. Joan Forman, in *The Mask of Time*, identified a number of factors that she thought significant for the cases that she had collected, but it is difficult to verify these today. Some cases do exhibit strange feelings, coldness, and silence; but none seem to point to specific triggers for the experience, nor a silvery light, etc. Perhaps the time slips have changed, possibly due to alterations in cosmic factors that we cannot yet identify. Anyway, here are some elements of time slips that I feel would repay further thought and research.

Evolution

If I was writing a science fiction novel based around these concepts, I would envision a huge burst of energy emerging from the earth in a roughly circular configuration, and everything inside the circle being transferred fairly rapidly to another time. If Hollywood tried to put it on film you can imagine how exciting the special computer-generated effects would be. The huge electrical discharges and heat generated by time travel in the *Terminator* films is a good example.

An alternative concept of time travel, and a more familiar one, comes from H. G. Wells' *The Time Machine*. Here Wells tried to portray an entirely rational concept, that to reach, say, the year 3000, the traveller must pass through all the intermediate years one at a time (although possibly so quickly that only a blur is perceived by the participant).

The facts, however, are very different. The structure of a real time slip, in contrast to a fictional one, is perplexing. It is not at all what one might expect: it is *non-dramatic*. Sometimes it is preceded or accompanied by vague feelings of unease, or a sense of some sort of reality shift; less commonly, by an unnatural silence and/or drop in temperature. But most often, as at Rougham, and in many cases at Liverpool, the witnesses suddenly find themselves in another time. Often the change is so subtle, so hard to spot, that the witness may not know that something absolutely extraordinary has happened until it is over. It is possible that such events happen at Liverpool (and other places) more often than we imagine, because if somebody travels back just a few days or weeks, perhaps, there will be few obvious cues that anything has actually taken place!

It would have seemed intuitively correct to say that a vision (or "hallucination," as MacKenzie would prefer), of the past, is something altogether different from actually travelling physically into another time. And yet the evidence clearly suggests a *continuum* leading from an initial visual perception towards complete integration into another time period.

The various sensory modalities are engaged piecemeal. Sometimes the vague feelings come first. Next the visual sense, when the witness sees something that is totally normal in its appearance. Finally the auditory and tactile senses are brought into play. The witness is now visible to people in the past; he can communicate with them and a full interaction can occur. Objects can be touched, grasped or bought and sold. The transition is complete. But there is no indication that the witness has passed successively through all the intervening years, as Wells suggested. The witness moves from one year to another almost instantaneously.

These phenomena seem to be telling us something vital about our own being and the nature of our reality. *They seem to be pointing towards the virtual reality theory.* If our perceptions, mind, and body are transferred separately in stages to other times, and sometimes we don't even notice what's happening, our notions of what it is to be human may require drastic revision. Numerous mystical teachers have claimed that our senses cannot be trusted and that there is a deeper reality beyond the world that surrounds us, and it appears that they could be right.

Boundaries

Notice, also, something significant about the *borders* of the area subject to the time slip. In Rougham, the house and its garden appears. *Never the house on its own* -- a fact ignored by the joker who posted the You Tube video showing a rather insipid building superimposed unconvincingly on an empty field. And never, ever, *part of* a house! In the Wynne-Allington case, a brick wall with a wrought iron gate marked the boundary between one time and another. It seemed entirely natural. In Liverpool, an older shop appears in place of its modern equivalent: *people never see half an old shop superimposed over half a new one.* In the most dramatic case at that location, the witness, having exited the time slip, looked back and could see figures in the year 1967 still moving about at the other end of the road. *He was in Hanover Street, they were in Ranelagh Street.* In short, boundaries to time slip events are set not by arbitrary physical factors but by *features of human geography.*

All these considerations point to serious weaknesses in our physical theories as well as inadequacies in our understanding of psychology. Small wonder that few psychologists, and as far as I know *only one physicist,* have expressed any interest in such incidents. They prefer to speculate about the equations of Einstein rather than to confront phenomena that might suggest altogether new ways of looking at time and human existence. No doubt they have robust arguments to justify their timidity, but the detached observer can only conclude that we have an example here of true believers reacting against some kind of heresy. If you can't dismiss it, then simply ignore it. [41]

If you wished to argue that no physical time travelling is involved, and the virtual reality model is wrong, you might suggest that the witness is actually viewing a mental reconstruction of the past, gleaned from some kind of ESP, then communicates telepathically with people there, who are themselves viewing a mental image of the witness. How solid objects can be handled by both parties, and even, in some rare cases, brought back to the present, would then require concepts of teleportation across time to be added to the mix. Admittedly, at the present stage it comes down to personal preference.

But if the virtual reality theory is invoked, it can handle these multiple issues by saying that all the elements in the situation -- time, space, and human identity -- are in a sense illusions that are programmed separately; if a programming error occurs, it might easily lead to shops and their staff interacting with people from a different time, or objects from one time being moved to another. If time is not a real physical parameter, but an artefact of the running of a kind of computer application, there is no need for the witness to "pass through" the intervening years.

In Rougham there is rarely any kind of noticeable boundary between the house and its surroundings. This lack of an obvious discontinuity again suggests that, if virtual reality is true, there must be sub-programs operating to smooth over defects of this kind and make them imperceptible to witnesses, in the same way that you can use photo-editing software to

disguise mistakes in your pictures. A similar type of sub-program must be running to ensure that the witness is returned safely to his own time-line, should a time slip occur due to some malfunction of the system. Perhaps, if it is not always possible to return a witness to the correct time, we might have an explanation for some of the time slips that also involve "missing time."

Grandfather Paradox

Many people have argued that time travel is impossible, because it would generate absurd paradoxes. What would happen if you went back in time and killed your grandfather before he could become a parent? Would you suddenly cease to exist? Or would a separate time-line -- in effect another dimension, or a parallel universe -- be created? The answer of scientists who have looked into this question is that the present is now what it is as a result of all possible influences, including travel into the past. You might go back *intending* to murder your grandfather, but something would happen to thwart your aim -- for example, maybe your grandmother had a secret affair, and your real grandfather is someone else. [42]

One of the reasons that Igor Witkowski rejects the idea that the Bell was some kind of time-machine is that this would hardly explain why the project should have been described as vital for the German war effort. But, as many observers online have not been slow to point out, the Nazis may have planned to go back and alter history in such a way as to ensure a German victory.

I have only come across one account of a deliberate intervention into the past, and it is highly thought-provoking. H. B. M. Dervish was a Middle Eastern seeker-after-truth who made contact with authentic esoteric teachers, and in the course of his journeys also met dervish groups who had, spiritually, lost the plot -- however, they still retained sufficient knowledge to achieve some remarkable effects. One of these was based at a *zavia* (monastery) in the Yemen. To provoke a reaction during a discussion, he expressed doubt about the possible uses of Baraka to affect people's lives. In response, he was offered a demonstration. He was instructed to visit the market in a nearby town and to mentally choose someone who seemed poor. He walked to the market (which was quite a distance from the monastery) and picked an impoverished looking watch repair man. On his return to the monastery, he was not asked about his choice but told to return immediately to the town. When he did, he found that the watch man had disappeared. It seemed that an hour before, the man's son had returned unannounced from South America, where he had made his fortune, and taken away his father to live with him.

The author makes a curious statement at this stage. He asks if this means that the dervishes could actually change history, and the course of people's lives, and replies *no*. Lots of things influence people and many of these we don't even notice. And normally we don't reckon on "telepathic interventions reaching into the past." Whatever else may have happened, on this occasion the dervishes of the *zavia* certainly did seem to bring worldly success to one man and material improvement to another. If that is not changing the course of people's lives, what is it? [43]

Changing the past is one thing, but knowing exactly *how* to change it in order to get the required effect is something else. This requires special perceptions of the kind that most people -- and probably all the Nazis -- lack. In the Dervish account, the most amazing thing is really the *timing*. Making someone rich is one thing, but making him rich, and having him travel across the world to arrive at a small town in the Yemen at *precisely the right*

moment to take away his father between the author's two visits to the town -- most of us would think this very impressive.

People sometimes speculate that if you could have gone back in time and killed Hitler while he was still an impoverished student, you could have averted the horrors of the Holocaust. Maybe a less violent way would be to go back and get some rich collector to promote him as the greatest artist of the age. Either way, there is no guarantee of success. Even in the simplest issues of everyday life, our plans are liable to go awry because we don't know all of the factors involved. Knowing how these factors interact and lead to future events is outside ordinary human knowledge.

The Witnesses

Some of the witnesses to the house in Rougham are known to be sensitive -- i.e. to various other-worldly stimuli. Unfortunately, we do not know enough about the other witnesses to be able to deduce whether they are more or less likely than the average person to display this kind of perceptiveness. Nor do we know about the witnesses to time slips at other locations. In one case, at Fotheringay Church, Northants, in 1974, one witness saw the church as it was then; the other saw it as it had been in the 13th Century. Jung, who had the famous experience at Ravenna, was a major visionary; but what role this plays in the development of such episodes is a mystery. (There is no evidence that the friend who shared his experience was a sensitive.) In the overwhelming majority of multi-witness cases all the participants see the same thing. This is an area of time slip research that is so far wholly unexplored. If it turns out that sensitive individuals are more likely to experience Type 4 time slips, this would imply that their special abilities are not limited to the purely perceptual domain. Somehow the initial perception can lead on to physical integration, with all that that implies. [44]

Evidence

I have so far ignored the question of evidence. Clearly, many people are going to reject these accounts automatically. But they are usually the type of people who would refuse to accept *any* evidence for some unexplained phenomenon. What, in the context of time slips in general, and Rougham in particular, would constitute strong evidence?

It is obvious that even bringing artefacts back from a previous time would prove nothing. If you went back 2000 years, say, and returned with some beautiful statue, which lacked all signs of age, it would be dismissed as a modern fake. If you brought back an old newspaper with no sign of yellowing, you would get the same result. If, like Mr Squirrel and his plastic envelopes, you found your newspaper aged rapidly, again it would have no evidential value.

If somebody at Liverpool had a camera, or a mobile phone with built-in camera (and they virtually all do nowadays) and had the presence of mind to take a picture or two during their experience, this would be of immense value -- but as yet, nobody has. Nor has anyone tried to take a photo of the vanishing house -- yet, anyway. Attempts to take photos during a time slip have been generally unsuccessful: a film camera failed to wind on in one case, in two cases pictures showed only the contemporary scenery, and the batteries of a digital camera were drained in another. (When taking pictures with a new digital camera and a fresh set of batteries in Rougham I found that the batteries had failed after taking only about

twenty pictures.)

Perhaps the most valuable evidence would come from people who recall seeing the witness of a time slip years ago, perhaps because their appearance or behaviour was strange. If accounts could be found in Liverpool newspapers, say from the 1950s onwards, of such sightings, and it was subsequently possible to match these with the accounts of the time travellers of today, we would have fairly convincing evidence. If researchers there could also put appeals in the press or radio programmes, some response might be forthcoming. Just one verified case would justify the effort involved. It might also be possible to find out the identities of the shop-assistants in, for example, the Mothercare case, and see if the witness might be able to identify them from contemporary (1980s) photos. In one recent American case a young time slip witness was given a lift by an older couple: when he met them a few days later they had visibly aged and claimed that the event had taken place several years previously. In another remarkable case in 1973 a young student sporting long hair and a beard who had been dared to spend the night in a haunted house encountered an elderly man floating over a staircase; the ghost seemed frightened and disappeared through a closed door. After hearing raised voices the young man fled. He had been unaware that in the 1930s the family living there had been driven out by a bearded "demon" with long hair and strange clothing! There are also several cases on record in which young children saw their future adult selves, and then recalled this when, later in life, they observed a young child.

If you went to the future, any artefact that you obtained, particularly something high tech, could be a decisive piece of evidence. But it is noticeable that visits to the future are not only rare, but virtually never involve interaction with people. Perhaps some embargo prevents the transfer of advanced devices, or sensitive information, to earlier periods.

At Rougham, where sightings of the house or houses have never reached Type 4 levels, the best we can do is to attempt to identify the houses. For a while, the discovery by Jean Deathridge of a document from 1763 that mentions a Kingshall House in Rougham seemed to have settled the matter; but it has so far proven impossible to pin down its location (see the Appendices). All we can say is that physical evidence of brick fragments is present at two locations, and some maps show buildings at two sighting locations. The evidence is fairly solid but is not likely to convince the doubters.

ROUGHAM IN CONTEXT

Rougham is not the only place where disappearing houses are seen. In many parts of the world -- but mostly, it seems, in the US and the UK -- similar phenomena are observed. Where Rougham is perhaps unique lies in (1) the frequency of sightings: over twenty in a 150 year period; (2) the wide variety of other puzzling phenomena; and (3) the clear evidence of a correlation with earth (torsion) energy.

Here are a few examples of disappearing houses seen in other areas, ranging from one-off instances to more frequent occurrences:

- Discussing Rougham, Betty Puttock compares it with a little-known case from 1930s Swindon. A young girl cycling along Ermine Street was caught in heavy rain. Seeing a thatched cottage with a smoking chimney, she decided to knock on the door and ask for shelter. An old man smilingly let her in, although saying nothing, and they waited in a low-ceilinged room lit by a warm fire. Suddenly she was again outside, with no memory of how she got there. Later on she returned to the spot to find a derelict cottage in an overgrown garden. It struck her that although the storm had been raging outside, she could no longer hear the thunder while in the building. [45]
- Bachelors Grove cemetery in Chicago, Illinois, is a highly active area, and one of the most frequently observed phenomena is a disappearing house. This appears to be a small white two storey house with a porch, in the style of the 1850s-90s. A flickering light comes from a 2nd floor window; there is a swing on the porch, also wooden pillars and a picket fence. Sometimes it appears semi-transparent. It is seen at several different locations within the cemetery; on one occasion it appeared to recede as the witnesses approached. Evidence of buildings in the area from old records and maps has been located, but as in the case with Rougham it is hard to prove which of these is being observed. [46]
- Mrs C. P. Mahnkey of Mincy, Missouri, once spotted a small cabin on a ridge in the old McCann game park. Through binoculars, she could see smoke coming from the chimney. The next day, it had gone. Neighbours denied that such a building had ever stood there. [47]
- In the early Fall of 1971, three men working for a cattle feed distributor were sent to pick up an old feeder in a remote pasture near Ponca City, Oklahoma. It proved to be too heavy for them to load onto the truck, and as they left they saw a large two-storey white house nearby. Their boss promised to go and empty the feeder, after which they could return and pick it up. But when they did, the house was no longer there. There was no sign of any debris nor a foundation on the spot. Incidentally, this was one of the cases that I sent to Rougham witness Jean Batram (partly to reassure her that she was not the only person to see such things), and the website had illustrated the story with a picture of a white Georgian mansion which Jean said was almost identical with the building that she had seen! [48]

So Rougham is by no means unique in having a vanishing house, although it probably has more than most other places. But it has a lot of other strange phenomena to boast of, as we have already seen:

1. Globes of light, often seen in a house to the south of Colville's Grove;

2. A strange arc of light, often seen emerging from the ground, in a field north of Kingshall Street;
3. Powerful and often harmful earth energies, in and around The Grove, that can be detected by the methods of dowsing and influence sensitive people. Symptoms include feelings of nausea, dizziness, headache, general weakness, and disorientation, and may persist for several hours. In one case (in the area near the Norman Tower, where the Michael energy line is said to run), an apparent time slip was concurrently experienced;
4. Strange localised vortex effects;
5. Apparitions and other phenomena in Gypsy Lane;
6. Effects upon animals, especially dogs and horses, in Gypsy Lane and The Grove;
7. Other time slip phenomena involving a vanishing car and bicycles, in the area of Blackthorpe in the north of Rougham.

As if these were not enough, Phil Sage has now heard of two other examples of unusual events which add yet more dimensions to this complex narrative.

8. It seems that in 1949, Arthur Cornish, Peter's father, was cutting corn near Gypsy Lane, when he saw a black cat in the field where Jean Batram saw the mystery house. It ran into Tinker's Wood, at the back of the field. *This cat was around four feet long..* Arthur's son, Bryan, told Phil about this after hearing of Phil's interest in the house. It seems that Peter was never told about it. Again, one wonders how many people see strange things in the area and even keep it from those close to them? Not the behaviour of publicity-seeking hoaxers. More recently, Phil says, two gamekeepers have seen the tracks of a large feline, perhaps a leopard, in nearby fields.

9. Sir George Agnew is currently engaged in writing a major history of Rougham, with the aid of Phil Sage and a researcher named Karen Murdock. Phil has known Karen for many years, following the foundation of the Tower Association, which monitors activity at Rougham airfield. Recently, Karen obtained some extraordinary information from a local resident known by the nickname "Bimbo." His real name, according to Peter Cornish, who was in the same class at school, is Derek Green. It seems that a dowser working on the field west of Colville's Grove detected a source of terrific energy -- as, of course, did Phil's friend. But in this instance, the energy accompanied a dramatic change in weather conditions. It suddenly became overcast and dark, and then it began to rain... *fish*.

Mystery animals, usually but by no means always large cats, have been observed in many other areas. The usual explanation is that the cats have escaped from zoos, or been released from the collections of eccentric millionaires. This theory sounds plausible, but it is surprisingly difficult to confirm in most cases. And frequently, something about the appearance or the behaviour of the animals seems disturbingly abnormal.

Falls of out-of-place animals or objects are a rare but not unfamiliar phenomenon. They are named *Fortean Falls*, after the American writer Charles Fort, who was the first to catalogue it. [49] The general view is that the falling things must have been swept up from a nearby pond or lake by a passing hurricane or cyclone and then later dropped. But when there are no reports of hurricanes, it is hard to sustain this theory. Moreover, hurricanes usually sweep up everything in their path; how they could selectively pick up frogs, or examples of one particular species of fish, and then deposit them in what is usually a very small area, remains to be explained. Bimbo's story is certainly interesting if true, but it

comes to us at fourth hand. If it *is* true, it raises fascinating possibilities. Could the earth's torsion field be the real source of Fortean Falls?

With so many varied and strange phenomena occurring in so small an area, Rougham is certainly unique. But other parts of the world have also generated a wide range of odd events. These are often referred to by researchers as *window areas* -- in the sense of a window which provides access to other-worldly dimensions. It makes sense to review some of these areas briefly, with the aim of determining Rougham's place in the hierarchy.

The Pennines

As Jenny Randles makes clear in her excellent book *Supernatural Pennines*, this part of the UK might well qualify as the most important window area in Europe. The geology of this region, comprising heavily faulted rocks with a high quartz content, of the kind implicated in the production of odd electromagnetic phenomena such as earthlights, is clearly a factor. And within the area local manifestations of these and other paranormal events can be defined, notably Rossendale-Todmorden, Wharfedale, the High Peak zone, and the Staffordshire moorlands. A few of the most bizarre events include:

- In 1982-3, in an area north of Bradford, many witnesses reported sightings of a huge bird-like creature that, from all descriptions, seems to have been a pterodactyl -- a long extinct member of the dinosaur family. One witness at Pudsey reported that it had swooped down at him, in response to which he had thrown himself onto the ground. He had a close view of something with a wingspan of 8-10 feet and a reptilian head. It had a dark leathery skin, and its movement through the air was laboured and inelegant, quite unlike a bird.
- One of the pterodactyl witnesses reported that back in 1972, coming home from school, he had seen a bright blue trident emerging from the ground. It was flame-like but more solid. Randles says "it was a sort of glowing energy that was 'bleeding' upwards into the air." At the same time the witness felt that *everything had slowed down, as though time itself had almost stopped*. It may be a significant coincidence that one of the patents for a torsion field generator applied for by the Russian researchers suggested employing, not a discoid or spherical spinning weight, but one *shaped like a trident*. [50]
- In the 1980s-90s, many people reported seeing wartime aircraft, mostly bombers, flying in complete silence in the same area. Another witness reported hearing her son returning home on his motorbike, many years after he had moved away. She also reported many strange electrical surges that burned out lights and TVs, to the puzzlement of investigators from the power company.
- As was noted earlier, several clear cases of time slips have also been recorded. Most of these were Types 1 or 2 in our classification system. But it is clear that visions of pterodactyls and WWII bombers could also be time slips.
- Fortean Falls have also occurred, notably at Stainborough.
- In addition many UFO sightings, including close encounter cases and an alleged alien abduction, have been noted.
- More conventional ghost and haunting phenomena are also common.
- Also seen are earthlights, including some seen indoors, seeping up out of the earth.
- Big mystery cats, including black cats, which attacked humans as well as cattle and

other animals, also made an appearance.

- Several people have been badly affected by contact with lights and other phenomena, exhibiting symptoms similar to those encountered in Rougham.

Although Randles is mostly inclined towards an electromagnetic theory for the Pennines phenomena, following the line that electrical interference in the brain can produce hallucinatory experiences, it is clear that there is a lot of support here for the idea that genuine time slips, engendered by torsion field energy, may actually be responsible. Jenny was well aware of the possible significance of earth energy and ley lines, but at the time she was writing her book, Reddish was still doing the research that would later establish torsion fields as the energy underlying dowsing, rather than EM fields. Clearly the two kinds of field must interact in very complex ways. Hopefully someone, in Russia or the UK, is pursuing enquiries into this relationship. Jenny Randles tends to explain time slips using the stone tape theory, perhaps because no Type 4 cases have yet surfaced in the Pennines.

It is worth considering Jenny's concept of "the Oz factor," an entranced mental state experienced by many witnesses of strange phenomena, especially UFOs, that is characterised by an uncanny silence, a sense of isolation (even in a densely populated area), and a sense of timelessness. Clearly a few of the witnesses in Rougham have reported some of these reactions, but we need to be cautious in linking time slips with the Oz effect. If you were to travel back to the 1950s or 60s, perhaps, you would be in a period with less traffic sounds, less blaring car radios, and fewer people around you. It *would* seem a lot quieter. And if you realised that you were entangled in a truly bizarre and frightening experience, your mental anguish and high level of arousal would also lead to a sense of unreality and distortions in your perceptions. Such experiences have been reported by soldiers in battle, the victims of violent crime, and many others. The psychological issues are more complex than Jenny Randles has allowed.

Skinwalker Ranch

This large (480 acre) ranch situated in northeastern Utah is famous as perhaps the most extreme example of a window area known. A huge variety of phenomena have been noted, but unlike the case in Rougham and other areas, these are rarely repeated in exactly the same way. With four major books and a large number of online sources to draw upon, it is difficult to select examples of Skinwalker activity that do justice to the incredible events displayed there. Here are a few:

- In 1994, Tom and Ellen Gorman (pseudonyms) took over the ranch, and were puzzled at the excessive security measures placed there by the previous owners. Soon after, they had their first brush with the mysterious phenomena. A huge wolf, five feet tall, approached. It seemed tame, even friendly; but then attempted to take one of the ranch's prize Angus calves. Shots from a pistol and even a high powered hunting rifle failed to take it down, but did knock off a chunk of flesh. The wolf trotted away, but when Tom and his father and son followed they found that its tracks ended abruptly. The same, or another wolf, later approached Ellen's car and had to bend its head down to look into her car.
- Almost immediately more conventional haunting phenomena began inside the ranch-house; objects going missing and then being found in unlikely places. In one case a

70-pound post digger was found lodged up a tree. After groceries had been unwrapped and placed in fridge or cupboard, they would be found spread over the floor. On one occasion, they were found back on the kitchen table. Four large bulls went missing and were found inside a locked trailer, in an entranced state. 30 minutes after Tom's son had laboriously moved a ton of wood from one site to another, it had been returned, neatly stacked, to its original location.

- Cattle mutilations, often of a particularly gruesome kind, continued through the Gormans' occupation of the ranch.
- Headlights, seemingly of trespassing vehicles, were seen moving around. But when Gorman tried to follow what seemed to be a four-wheel drive vehicle it rose over a fence and trees and flew off.
- Earthlights and a variety of luminous phenomena appeared. When three of the ranch dogs set off after some blue spheres their remains were later found as smears on the ground.
- UFOs, in a variety of shapes and sizes, were also seen. Strange dark fissures appeared in the sky; in the evening they would appear blue. On one occasion a black, triangular UFO emerged from such a fissure.
- In 1996, the Gormans sold the ranch to the National Institute for Discovery Science, a paranormal research organisation funded by Robert Bigelow, a Las Vegas millionaire. A team from NIDS including several leading scientists and also Colonel John Alexander, who had once run the US Army's INSCOM unit, began a serious investigation. They set up many electronic surveillance devices, but only recorded one significant observation: one of the special cameras taking still photos every second was vandalised and torn from its pole. The camera which should have been able to record who or what had done that damage had been unsighted by a group of cows at that instant. The damage, which included tearing multiple strips of tape, had been accomplished within a second or so. On another occasion, an observer viewing a bright UFO through an image intensifier saw that the light was actually the entrance to a kind of tunnel. He saw an ambling, Bigfoot type creature come along the tunnel then jump down to the ground. However, on the whole no solid evidence for the strange phenomena was collected. It was as though some intelligence was behind all the events, and was able to evade detection when it wished. [51]

Rougham cannot compete with the high strangeness level at the Skinwalker, nor with the elements of threat, physical and mental, encountered there. Nevertheless, some features are common to both areas: the orbs and balls of light, the suggestions of time-related events, unearthly animals, haunting effects, and so on. Each window area seems to share some features with all the others, and also has distinctive characteristics unique to it.

The Bermuda Triangle

This is one of the most famous window areas, albeit the most controversial. It is certain that a large number of aircraft and ships have gone missing in this area, but many cases can probably be explained in completely conventional terms. There is evidence, however, for abnormal electromagnetic activity which may interfere with compasses and other guidance systems. Perhaps the most interesting case is that of Bruce Gernon. Gernon

was a private pilot who often flew to Andros Island from the real estate company that he ran with his father in southern Florida. On 4 December 1970, Gernon, his father, and a business associate, Chuck Lafayette, took off at 3 pm from Andros airport in a new Beechcraft Bonanza A36 plane. As the aircraft climbed, many unusual cloud formations began to appear, and by the time Gernon had reached 11,500ft cruising altitude they filled most of the sky. A huge cloud was extending from ground level at the Bimini Islands up to 60,000ft, and when they entered it bright flashes of light forced them to turn left to exit it. It then appeared that all of the clouds had joined together like a giant doughnut, 30 miles across. The aircraft appeared to be trapped.

Gernon continued:

Thirteen miles later, I noticed a large U-shaped opening on the west side of the doughnut cloud. I had no choice but to turn and try to exit through the opening. As we approached, we watched the top ends of the U-gap join, forming a hole. The break in the cloud now formed a perfect horizontal tunnel, one mile wide and more than 10 miles long. We could see the clear blue sky on the other side.

We also saw that the tunnel was rapidly shrinking. I increased the engine RPM, bringing our speed to the caution area of 230 miles per hour. When we entered the tunnel, its diameter had narrowed to only 200 feet. I was amazed at what the shaft now looked like. It appeared to be only a mile long instead of ten-plus as I had originally estimated. Light from the afternoon sun shone through the exit hole and made the silky white walls glow. The walls were perfectly round and slowly constricting. All around the edges were small puffs of clouds of a contrasting gray, swirling counterclockwise around the airplane.

We were in the tunnel for only 20 seconds before we emerged from the other end. For about five seconds I had the strange feeling of weightlessness and an increased forward momentum. When I looked back, I gasped to see the tunnel walls collapse and form a slit that slowly rotated clockwise.

All of our electronic and magnetic navigational instruments were malfunctioning. The compass was slowly spinning even as the airplane flew straight. I contacted Miami and told them we were about 45 miles southeast of Bimini, heading east at 10,500 feet. The radar controller replied that he was unable to identify us anywhere in that area. Something bizarre had happened. Instead of the blue sky we expected, everything was a dull, grayish white haze. Visibility seemed like more than two miles, yet we could not see the ocean, the horizon, or the sky. The air was very stable and there was no lightning or rain. I like to refer to this as an “electronic fog,” because it seemed to be what was interfering with our instruments. I had to use my imagination to feel our way west.

We were in the electronic fog for three minutes when the controller radioed that he had identified an airplane directly over Miami Beach, flying due west. I looked at my watch and saw that we had been flying for less than 34 minutes. We could not yet have reached Miami Beach— we

should have been approaching the Bimini Islands. I told the controller that he must have identified another airplane and that we were approximately 90 miles southwest of Miami and still looking for Bimini.

Suddenly the fog started breaking apart, in a weird sort of electronic fashion. Long horizontal lines appeared in the fog on either side of us. The lines widened into slits about four or five miles long. We saw blue sky through them. The slits continued expanding and joined together. Within eight seconds, all the slits had joined, and the gray fog had disappeared. All I could see was brilliant blue sky as my pupils adjusted to the abrupt increase in brightness. Then, I saw the barrier island of Miami Beach directly below.

After landing the plane at Palm Beach, Gernon realised that the flight had taken less than 47 minutes. *Normally it would have taken at least 75 minutes.* Yet he and his passengers' watches agreed that it was exactly 3.48pm. Moreover, because of his attempts to evade the clouds, Gernon estimated that they must have travelled around 250 miles. "We had travelled through 100 miles of space and 30 minutes of time in a little more than three minutes." The only attempt anyone has made to explain this in conventional terms is to suggest that the plane was aided by a strong tailwind. Apart from the high speeds required (100 miles in 3 minutes equates to 2,000 mph) the putative tailwind would have had to change direction several times to match the exact course of the plane! This seems unlikely.

After this experience, Gernon developed the idea of an electronic fog which can distort time and space for those who are caught within it. This agrees with Jenny Randles' time storms concept: both involve people entering or being engulfed in a strange fog. It also explains why so many planes might have gone missing in the area: with navigational equipment malfunctioning, and the aircraft perhaps having travelled hundreds of miles further than one could have expected, searches for the missing aeroplanes would probably have been conducted in the wrong area. [52]

There are said to be around 100 window areas worldwide, but many are severely over-rated. Based on a consideration of all factors, I would put Rougham somewhere in the top 20-30 rankings. If, one day, the house appeared to someone who had the nerve to enter the garden and approach the building, which has happened elsewhere, we might achieve a Type 3 or 4 time slip, and Rougham's strangeness status might rise dramatically.

SUMMARY AND CONCLUSIONS

1. Since about 1867, around 20 reported sightings of the disappearing house of Rougham have been recorded. Of these, most lack details and some may be unverified. At least six sightings have generated sufficient information to run an objective assessment.
2. Several different houses have been reported in three or more different locations. In some cases, physical traces of an old building have been identified in approximately the right position have been discovered. In one, possibly two cases, old maps have confirmed the presence of the buildings.
3. At least one old legal document has been found referring to a "Kingshall House," but so far it has proven impossible to locate precisely. Place-names have changed, and even some of the locations (e.g. Kingshall Green, which has occupied three different locations since the 1760s). A transcript of part of this document is in the Appendices.
4. The two most recent known witnesses of the house, Sandra Newman (Hardwick) and Jean Batram, have been located and interviewed. Their stories seem consistent and compelling.
5. Phil Sage has noticed that some strange energy is found in Colville's Grove, a wooded area that seems to have been laid out as the estate of a large house between 1783 and 1813. This energy is manifested in many ways, i.e.: (a) feelings of sickness, disorientation, dizziness, and headaches; (b) small but powerful vortex phenomena; (c) strange light phenomena; (d) by detection using the methods of dowsing; (e) through its effect on animals such as horses and dogs. It seems to be related to the vanishing house mystery and to time slips in general.
6. Other reports of vanishing houses have come from elsewhere in the Bury area and from Elveden. So far I have been unable to contact the witnesses.
7. Other reports of possible time slips have been reported from the Blackthorpe area of Rougham and Bury town centre. Ghosts are often reported (and one has been photographed) at Rougham airfield. Phantom monks have been seen in Gypsy Lane.
8. It seems that the energy source in Rougham is the earth's natural torsion field. Torsion energy is a highly controversial topic in modern Physics. Russian research suggests that torsion waves can travel backwards and forwards in time. Energy dowsers claim that two major currents exist in the Bury area and that one passes through Bradfield St George.
9. Evidence exists that German (SS) researchers in WWII were working on a torsion field device to create antigravity effects. Some stories have linked this device with time travel.
10. It is possible that prehistoric obelisks and henges were built in areas of high earth energies, with the aim of harnessing them in some way.

11. Analysis of time slip events in other areas, notably Liverpool, suggests that only the Virtual Reality theory can account for the development and characteristics of Type 4 cases.
12. Still in the planning stage is a survey of Rougham by earth energy dowsers. I also hope to create a catalogue of time slip cases from all sources, and run a statistical analysis.

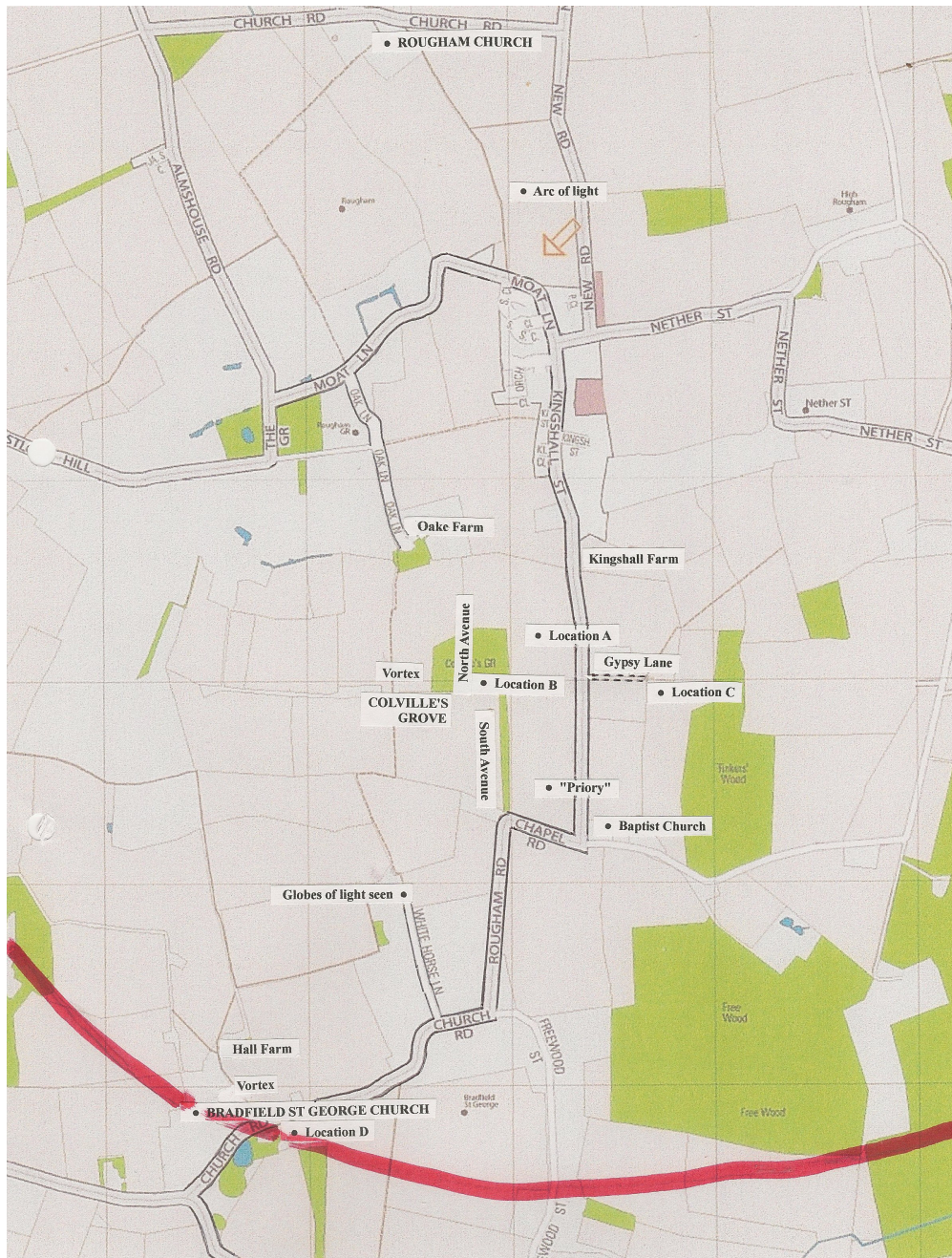


Figure 19. Summary map of Rougham showing locations of unusual events. Location A is the area near the Grove where most witnesses have seen a disappearing house. B shows the place inside the Grove where debris has been found. C where a second house was seen, also debris, and a large cat. D is the site of the 1926 sighting. A "priory" was once seen. Light phenomena are also seen, and strange vortices. North of this area, other time slips and phenomena have occurred. The Michael earth energy line dowsed by Hamish Miller and Paul Broadhurst is shown in red

We seem to have arrived at a point where earth energy -- i.e., torsion fields -- is seen to play a major role in a variety of puzzling phenomena, including time slips. Exactly how this energy source distorts time is unknown, and it may be that an *exclusively* physical explanation will continue to elude us. Theoretically, it is entirely possible that our world is an atypical time-bound segment of a larger timeless universe. The physicist Meted Saniga has drawn upon evidence from near-death experiences and unusual temporal experiences in developing a mathematical model of just such a universe. [53] However, a detailed analysis of the most extreme time slips, those we have called Type 4, casts doubt upon any simple theoretical model. The concept of virtual reality seems to be the only way of accounting for the transference of a human witness from one time to another. It appears that human beings are "real" at a non-physical level, but that our consciousness is locked into a Matrix-like simulation of reality. Elements that are simulated include the personal body of each participant, time, space, and other physical objects. Errors in the running of the underlying program can, it seems, result in the body of an individual being translated into the wrong time frame. The only way of reconciling these two major frames of reference, the physical and the simulated, might be to suggest that torsion fields act as an interface between the two.

The psychometry or stone tape theory may be able to account for Type 1 time slips, and possibly some of Type 2. It might, in other words, explain the house sightings at Rougham (and elsewhere). But whether we really need to use both theories to account for what *seems* to be the early stages of a time travel episode is unclear.

Physicists used to follow Newton in conceiving of an objective, nuts-and-bolts universe, operating like a huge piece of clockwork. Time and space provided a universal, rigid framework within which all phenomena could be absolutely located. Human observers were merely a biological oddity and human awareness just an emergent phenomenon. But at the opening of the 20th Century, two dramatic theoretical developments threw the objective universe into the discard. Firstly, Einstein tried to account for physics' failure to detect the ether which had been thought to transmit light and other forms of radiation by assuming that *all observers see light travelling at the same velocity* (c) whatever their location or movement. In order to achieve this he proposed that *time and space are distorted around each observer*. Why, and how, such a process should occur in an objective universe, has never been explained. What if there were no observers in the universe? Would automatic devices to measure c situated on bodies moving at various speeds continue to agree on the value of c? If there were no observers, where would these devices come from? Relativity seems to be based squarely on the concept that *observers occupy a privileged status in the universe*.

Secondly, quantum theory demonstrated rather clearly that the observer is intimately connected with the outcome of experiments at the sub-atomic level. Not only does the act of observation itself influence the results, but even the *intention* to observe in a certain way.

It looks increasingly as though the material universe is in a sense secondary to the conscious beings inhabiting it. In such a universe the idea of time travel is not the absurdity that it would have seemed in a Newtonian cosmos. Nor is the concept of virtual reality.

APPENDICES

1. ROUGHAM ESTATE DOCUMENT OF 1763

TRANSCRIPT

The Manor of Rougham with the members Thus enrolled

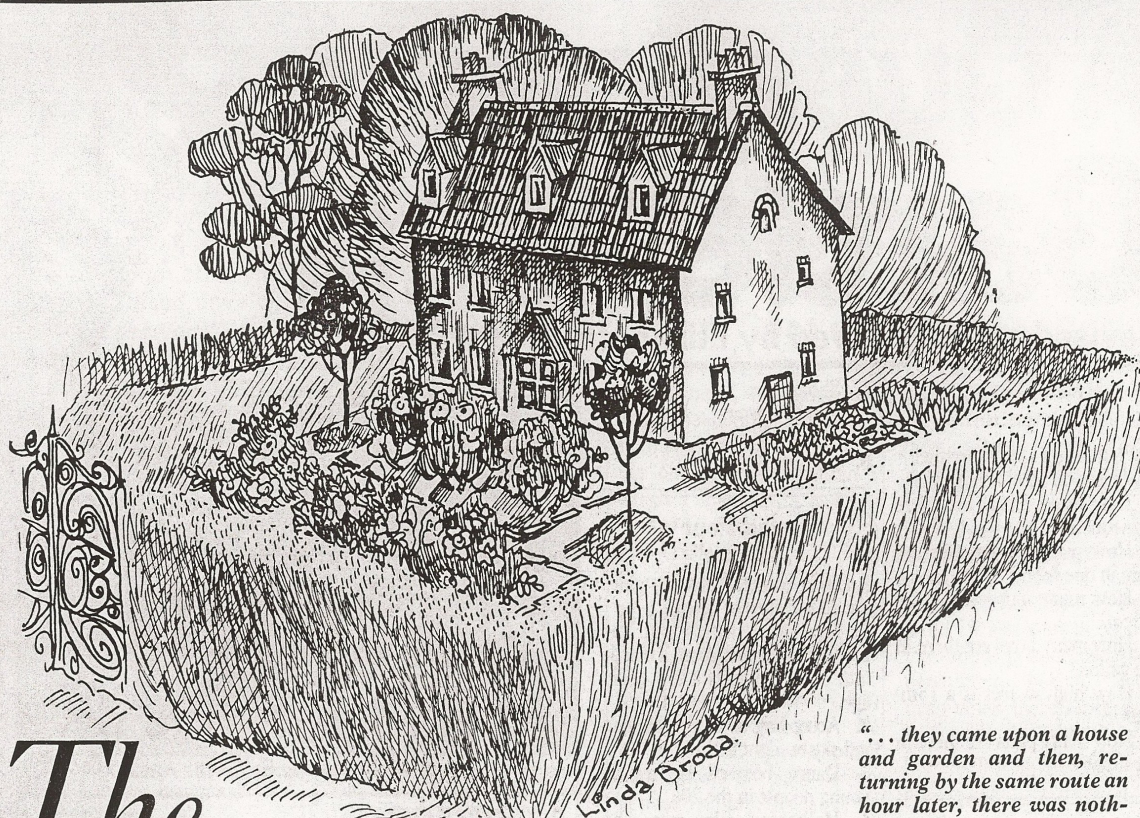
At the General Court Baron of William Castle Esq and Elizabeth long Widow Lord and Lady of the said Manor Holden in and for the said Manor on Monday Twenty fifth Day of February in the Year of our Lord one thousand seven hundred and sixty and in the thirty third year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain France and Ireland King Defender of the Faith and so forth Before Neale Ward Gent Steward there amongst other Things.

Whereas the Court here held the second Day of July one thousand seven hundred and forty eight William Copley Gentleman and Elizabeth his Wife were admitted Tenants for the Term of their Respective Lives with remainder to the Heirs and assigns of the said William Copley, **To** one inclosure of pasture called Chowns formerly divided into four pieces containing together by Estimation twelve Acres and one Rood more or less lying in Rougham aforesaid near the Way called Kingshall Street on the part of the East and a Wood formerly of Thomas Tillott Gent and then on part of Langham on the part of the West one Head thereof abutteth upon free Lands late of Edward Crispe North and the other Head upon the Way leading from Kingshall Green towards Rougham Green South **And also** to two pieces of Land containing by Estimation seven Acres more or less lying in the Field called Kingshall Field near to the lands Late of the said Edward Crispe on the part of the said Close called Chowns in part and a Wood called Collins Wood in part towards the North and a Wood called Atkinsons Wood in part and the Lands Late of the said Edward Crispe on the part of the West and Kingshall Green on the part of the East one Head thereof abutteth upon Collins Lane leading from Rougham Green towards Bradfield North **And also** to one Close of pasture called Ravelsew or otherwise containing by Estimation eight Acres more or less lying near the Lands formerly of Thomas Nunn and afterwards of John Doe Gent on the part of the West and Kingshall Green on the part of the East one head thereof abutts upon the Vands late of the said Edward Crispe towards the North and the other Head upon the Kings Way towards the South **And Also** to one Close of Land called Scalding containing by Estimation four Acres more or less lying near Kingshall Green West and a Wood late of the said Edward Crispe on the part of the East one Head thereof abutting upon the Kings Way the South and the other Head upon Land late of the said Edward Crispe towards the North **And Also** to one Close of pasture (formerly divided into three pieces) called Maltwards containing by Estimation nine Acres and two roods more or less lying near to the Capital Messuage called Kingshall House and the Lands late of the said Edward Crispe on three parts and Kingshall Green in part towards the South ,,,,etc.

Notes. Kingshall House is described as close to Maltwards and north of Kingshall Green. The Maltwards were a notable family in Georgian times and may perhaps have owned Kingshall House. If Kingshall Green in 1763 coincided with its position in the 1783 map then the house would have been to the north of the Grove, and therefore not a contender for the vanishing house.

2. THE COBBOLD ARTICLE

Amateur Gardening 20 December 1975



"... they came upon a house and garden and then, returning by the same route an hour later, there was nothing..."

The Disappearing Garden

A ghost story with a difference, from the Suffolk countryside, told by *James Cobbold*. All the characters in this story are true; what really happened is open to your interpretation.

FOUR MILES south east of Bury St Edmunds in West Suffolk is the large village of Rougham. Adjoining Rougham on its southern border lies the smaller village of Bradfield St George. From between these two villages, known as the Kingshall Street area, comes one of the most strange and weird stories of ghostly phenomena ever recorded. It concerns a house and garden that suddenly appears and just as suddenly and mysteriously disappears into oblivion again.

As I was born and raised in the area, the story is an old one to me. But in 1968 a book was published by Fred Meuller, author John Harries, called *"The Ghost Hunter's Road Book"*. Among its tales is that

from the district of my childhood.

Briefly, this is John Harries' description. In 1926 the BBC featured this story in a sound broadcast by Miss Wynn, the local school teacher, and one of her senior pupils, Ruth Allison. During a country ramble in the Kingshall Street area these two people came upon a house and garden and then, returning by the same route an hour later, there was nothing, simply nothing. The house, garden, everything had vanished without trace, leaving just a country lane with tall hedges flanking arable fields. Mystified, they made enquiries. They could find no trace of any such property ever having existed there, nothing at all in parish records — but they

did hear rumours.

I first heard this story about 1911 or 1912 from a little Rougham girl about my own age (12, I think). I laughed at her of course. Then I told my grandmother, who kept a little general shop, what this little girl had said. Granny didn't laugh; she was very serious, and I am certain truthful, when she told me that while she was a young unmarried woman, this very thing had happened to her own father, Robert Palfrey. I would place the date at about 1860.

According to her, Robert Palfrey was just putting the finishing touches to a haystack he was thatching; it was the end of a long hard day's work and no doubt he was tired. He happened to look over the narrow

lane, and there stood a house and garden with roses and flower beds in full bloom. He was a native, he knew those parts like the palm of his hand, and the whole thing had no business to be there; it didn't belong, and it hadn't been there 10 minutes before.

He looked — the house was solid red brick, the flower beds were edged with the same red brick placed slantwise and half buried. There were two entrances, a quite small one about 4ft. wide and a somewhat larger one 9-10ft.; both had ornamental iron gates which were closed. He was puzzled, and not a little scared. Although it was a warm June evening the atmosphere had turned distinctly chilly, conveying the impression of

Amateur Gardening 20 December 1975

something unreal.

When he arrived home, his wife and his elder son plus granny could all see Robert was not himself. "You look as if you've seen a ghost," said his wife. "Maybe I have," he replied, and then told his story. "What about going back and having another look?" It was a light evening and off they all went to where Robert had been working. Nothing, apart from the freshly thatched hay stack. Poor old man, he was laughed at and his story ridiculed.

Of course it was! I also laughed when grandmother told me about it. But shortly I was to have my mind changed in no uncertain manner. I do not profess to be psychic, and I am still not a firm believer in the supernatural. But this did happen to me personally.

Next door to my grandmother lived the old butcher, Mr George Waylett. I often used to go out with him on his Saturday delivery round through Rougham and the Bradfields. My job was to look after the pony. We had just left one of his calls in Kingshall Street and were jogging along nicely towards Bradfield St George when "Whoosh!" There was a loud swishing noise as of air displacement, it became very cold (again the month was June), the pony reared and whinnied — it was more like a scream of sheer terror. Mr Waylett was shot clean over the back of the cart; I very nearly went with him but I did manage to hang on.

The pony bolted, but in those fleeting moments I most distinctly saw a double-fronted red brick house roofed with pantiles, three storeyed, of pronounced Georgian appearance. But it was those flower beds, a central oblong one



"Putting the finishing touches to the stack he was thatching, he looked round. There stood a house and garden with roses and flower beds"

flanked on either side by a circular one and smaller oblong ones in front of those three making six in all, and all of them were in full bloom.

All this I can most distinctly recall. Furthermore it tallied to a T with what my great grandfather had seen, even to the edging bricks, the geraniums and pansies in the flower beds, plus rose trees.

Having managed to stop the pony, I turned it round, for I feared for Mr Waylett. Even as I did so, a kind of mist seemed to envelop the house, which I

could still see, and the whole thing simply disappeared — it just went. Fortunately Mr Waylett was not much hurt, but much scared, and so was I, and also that pony, which stood there with bulging eyes and would not go near the spot.

"That — house again," said George, "that's about the third time I've seen that happen." But poor George had been the target for so much ridicule he wouldn't talk about it for the simple reason nobody in the village would believe him.

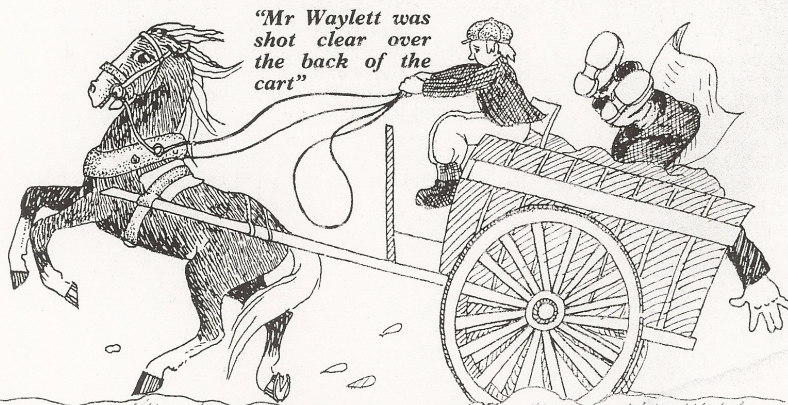
Despite this somewhat ter-

rifying happening my curiosity remained intact, and ignoring a warning from George not to go near I scrambled through the hedge into the field where this house and garden had been so plainly visible. I expected to see at least crushing of the young spring corn where the house had stood. There was no trace; nothing but the vigorous young wheat, shortly to be in ear. I remember being just as scared at this sign of nothing as I had been of the actual phenomenon. Small wonder; after all I was only 12 years old.

Over the intervening years I have heard from the local people many accounts of strong belief and just as strong disbelief.

But the story persists to the present day. Only a few weeks ago a young man from the village told me that his father had seen the same happening at least twice during the past 10 years. Like everyone else, he is reluctant to talk about it — ridicule is a strong prevention in such extreme cases as this.

Furthermore, I have heard stories of horses exhibiting fright at this same spot for no apparent reason. Or might the reason be the extra-sensory perception animals undoubtedly possess? I remain puzzled, that being the way I prefer it.



"Mr Waylett was shot clear over the back of the cart"

3. ROUGHAM IN PHOTOGRAPHS: KEY LOCATIONS NOT SHOWN IN BODY OF REPORT



Rougham Church, where Miss Wynne and
Miss Allington began their walk in 1926



On leaving the church yard, the ladies would have had to pass through
the grounds of the local school, then they would have entered the fields here



The entrance to Hall Farm on Church Road. It is no longer possible to walk through the farmyard (it is now bypassed by a short footpath), but this is presumably where the ladies would have reached the road. Opposite, this is where they might have seen the old wall of yellow-green bricks (below):



If they turned left at this point, the witnesses would have been heading directly *away* from Bradfield St George Church, the entrance to which is down the road to the right. I have dug into the banks looking for brick fragments, without luck!



Following the road to the left, the ditch disappears at this point, which might conceivably be where they saw the wrought iron gateway and the path leading away towards the house. But the road does not curve right beyond this, and there is no sign of a footpath to the church. This point is already several hundred yards from the church, and in any case such a footpath would have had to cross the road to reach it



The only possibility I can think of is that after going left as far as the gates, the ladies *turned back and then walked to the right*, thus reaching the footpath, and ultimately finding Bradfield St George Church.



Hidden in the trees, the house at the end of White Horse Lane, where globes of light appeared in the main bedroom



In the distance, Rougham Church, on the other side of a field where strange arcs of light, rather like small rainbows, would sometimes appear.



The second of the two bungalows in Kingshall Street, lying next to Gypsy Lane. The front drive was laid with red bricks from the field at the end of the lane. Their quality is better than would be expected from a farmworker's cottage and suggests that quite a substantial building may once have stood there.



The view halfway up Gypsy Lane, where horses are said to refuse to pass. In the distance, the field where mortar dust is still visible in the soil, and where a large building may once have stood.



The northern edge of Colville's Grove, where many witnesses have seen a mysterious house, in approximately the position of the high tension pylon.



The Baptist Church at the south end of Kingshall Street. In the field opposite, two Bradfield lads saw what they described as a "priory."

4. CLASSIFICATION PROBLEMS

The basic classification system proposed on p. 32 will probably require modification. During the course of transcribing over 150 time slip cases onto 3"x5" record cards I have come across a number that present features which appear to blur the distinction between Type 3 and Type 4 cases. At present both types involve the witness being in surroundings that are clearly not in present time, and are visually well defined. In Type 4 a physical integration has also occurred, such that visual, oral, and tactile contact with other people may take place. Unfortunately, a number of cases have emerged in which interaction may occur, but the visual images are less than sharp. In one instance, the witness observed a past view of a small church in sharp detail, but the congregation, some of whom spotted the witness, appeared colourless and semi transparent. In another case, involving a near collision between the witness's car and a vintage car being driven by a man in period clothing, no sound was heard.

In other cases, interaction may be partial and not complete. In a well known Australian case, a man driving through a small outback town saw what he thought was an historical pageant. But the crowd, all in early Victorian costume, seemed to be unaware of his vehicle's presence -- all, that is, except a small boy who didn't take his piercing blue eyes away from it. The witness's wife stirred from her nap, and as he was about to tell her what was happening he saw in his rear view mirror that the road was now deserted. In a disturbing Liverpool case, a man saw a tram materialise, heading right at him. He braced for impact, but it passed right through him. Another witness who saw the incident said that the road had transformed into cobblestones as the tram appeared. Here is a time slip where the participants must have been grateful that complete integration did *not* occur! Similarly, in a case in Leeds, a witness in the process of unknowingly entering a time slip *appeared to pass through a person in contemporary time* without noticing.

I have been provisionally assigning the classification Type 3+ to such incidents, as they contain some features characteristic of Type 4 but fall short of complete integration for all witnesses. The Versailles case would now fall into this category.

Such cases are in no way inconsistent with the Virtual Reality interpretation of time slips. In a computer game such as Lara Croft, most of the background and buildings are simulated by a more or less static digital model, whereas the characters are programmed to be capable of more sophisticated behaviour, as they have to interact with each other, and some objects. This could explain why the background detail is described in these cases as sharp and clear (as are, of course, the vanishing houses of Rougham, at the Type 2 level) but the people may seem more vague or colourless, as a result of glitches. A purely physical theory would presumably predict that buildings and people should be equally well defined.

Another problem revolves around the distinction between time slips and other phenomena. In defining the "time slip" I have adopted some arbitrary exclusion criteria:

Excluded are:

- Ghosts of the stone tape variety, where a person from the past may be seen repeating a short segment of behaviour, without recognising the presence of the witness nor being able to communicate with him/her.
- Ghosts of the "earthbound" type, where what is seen may be a genuine spirit, able to

communicate with witnesses, often anxious to send a message to some family member or to resolve some unfinished business.

- Cases suggestive of past life recall, where the witness feels that he/she is an active participant in the past activities. This may imply reincarnation or identification with the mind of some person in the past.
- Cases of missing or gained time on journeys unaccompanied by any other significant features. There are many of these on record, and I regard them as a phenomenon in their own right; however, missing time *can* occur in time slip cases, presumably due to errors in the process of returning the witnesses to their own time, and such cases are included.

One reason why I have rejected these kinds of account is that they are so commonplace, in paranormal terms, that they would swamp the distinctive time slip features that we are seeking to identify. [54]

In most other grey areas I have tended to include rather than exclude. These include both short term repetitions of events and cases where the witness seems *not* to have been returned to his or her own time, but where the slip is of very short duration. For example, in one case a witness left his girlfriend while she obeyed a call of nature, and wandered for 15 minutes in a small wood. When he emerged at a slightly different place, *he saw himself about to enter the wood*. He had presumably jumped back in time by 15 minutes. He sought out his girlfriend, who confirmed that he had only just left her. They hurriedly departed.

In a number of other cases time slips may be accompanied by missing time of various durations; often two or three hours, but in some cases longer. In one US case two men walking in an area prone to weird happenings experienced both a time slip and spatial changes, then arrived back home 30 hours late.

A real problem arises when we consider cases that seem to include both temporal slips and changes in physical features. Sometimes people are not returned to the right place, and, more disturbingly, sometimes not even the right universe. There is no consensus on how to define these cases, and various terminologies have been employed: Starfire Tor, who has developed a complex theoretical system, talks about changes between timelines, which are defined as individual experiential processes taking place on a certain frequency. The witness who is returned to a different timeline will notice disturbing changes in his or her life; they may be trivial (changes in someone's eye colour, a tree growing where there was no tree before) or major (a change in one's work or personal life, such as the reappearance of an ex partner in place of the present one, even the return of someone who died in the original timeline). Such phenomena often follow a near escape from death. Other researchers talk about different dimensions or parallel universes. And of course the versatile virtual reality model can explain all such changes in terms of program error. (Needless to say, a theory that can potentially explain *anything* is impossible to subject to scientific testing; but none of the theories so far advanced do much better in this regard!) While I would like to exclude such cases, they do exist and I feel they need to be included. My criterion is whether they involve a straightforward time slip; if they appear to do so they are included. [55]

A further issue is whether or not evidence is available concerning the past time that was visited. If it is, then it is a definite time slip. If there is some relevant evidence (as is the case in Rougham), then it is included. But what if there is no historical evidence at all?

In one case an American family looking for winter firewood found a dirt road they had never visited before. They cut lots of fine wood very quickly. Before leaving they left a red handkerchief on a tree to mark the road; but when they returned, there was no road. (They did spend an hour searching along the road, in case someone had mischievously moved the handkerchief!) Was this a road that existed hundreds of years in the past, or one that will exist some time in the future? Or a road existing in a parallel universe? If it was a time slip, then it was certainly a Type 4 -- an interaction that left the family with a truck load of wood has provided solid enough evidence. So I would give cases like this the benefit of the doubt.

Research is in such an early stage in the time slip arena that another researcher attempting to classify types of case might well come up with a totally different system, and a completely different sample of cases. I am not too concerned whose system we adopt provided that it does what it was intended to do, and does not fragment the time slip corpus. As we gain an understanding of what is going on we will eventually be able to define types of time slip on the basis of knowledge rather than guesswork.

5. ANCIENT SITES AND TIME SLIPS

The idea of a connection between time slips and ancient sites first came to me when I was researching The Bell. In the story told by Greg Rowe, Otto Cerny had referred to the henge-like structure within which the past could be viewed. I had originally taken this usage of "henge" as figurative, but with the realisation that earth energy was (a) a factor in the vanishing house mystery, and (b) associated strongly with certain ancient sites, especially stone circles, I speculated that maybe our remote ancestors had realised that time could be distorted in certain locations, and built henge structures to trap or intensify the energies responsible.

Since then, I have come upon a lot of evidence supporting this notion. Time distortions *do* occur in the vicinity of neolithic structures, and native American sources claim that people have been aware of the time slip phenomenon and have employed stone circles to delineate them for many centuries. Moreover, modern energy dowsers have also noticed the connection, in particular Maria Wheatley, who is arguably the leading energy dowsing specialist in the UK. [56]

Time related experiences at ancient sites

Here is a sample of cases that suggest a connection between time slips and ancient stone structures.

- American travellers Linda Smith and her husband visited the Nine Ladies stone circle at Stanton Moor, Derby, in the 1990s. Arriving just after 9 a.m., they were examining the structure when Mr Smith found an old monacle with a gold rim. In the centre of the lens was a bright green triangle, about 1/3" wide. When they returned to their car, they found it was 3.45 p.m., although they were sure they could not have spent more than a couple of hours in the circle. Shortly afterwards, the green triangle disappeared.
- Two couples were visiting Chillingham Castle in Kent. On a cold January evening in the 2000s, the husbands decided to walk into the woods to view a large burial mound located there. They encountered a high wind during their walk, which their wives had not experienced, and when they returned they heard the castle clock strike 10 (an hour or more later than they had expected). They noticed that the clock was round, with gold numerals and case. But it was subsequently found that the clock was a black lozenge shape, and was not working. Years later it was replaced by a round gold coloured clock.
- On a lane between Larkhill and Stonehenge, two soldiers, who were trained observers, encountered a strange amber light, which approached their car then moved away. As they used their equipment to estimate its distance, it disappeared. They drove back to their base, and were informed that they had been listed as AWOL for two days.
- Maria Wheatley has noted several apparent time slips on a lane near the Rollright Circle: cases include the sudden disappearance of a car with two occupants, the appearance of a large cat, and an old horse-drawn gypsy caravan that disappeared. That area of the lane shows high levels of radioactivity.

- A lady named Cheryl was visiting the Tregwehelydd standing stone at Llantrisant, Anglesey. She had been told of a tradition of circling the stone nine times, clockwise. After she did, her friend spotted a beautiful old abbey that neither had noticed previously. When they checked with the local landowner, they were told that there was no abbey there, just an old church. Returning to the stone, they found the abbey had disappeared. In a later visit the witness tried again, and found that two buildings in the landscape had transposed themselves. When she went around the stone anticlockwise, the buildings returned to their normal positions.
- In October 1916, Edith Olivier visited Avebury on a rainy night. Driving down a long avenue lined by megaliths, she reached a high bank, and got out. She noticed cottages amongst the stones and a lively village fair in progress. She resumed her drive. Returning in 1925, she was informed that the village fair had been stopped in 1850 and the avenue of megaliths had been torn down before 1800.

Time Slips and the Vision Quest

The Unexplained Mysteries site carried a fascinating forum dealing with time travel and time slips in 2009. One of the contributors to a very interesting discussion was James Two Hats (posting as Jimmy T), who had not only experienced such phenomena himself, but could explain how they fitted in with Native American thinking. His own time slip was one of the most dramatic and long-lasting on record. During a vigil in a cave as part of his special "vision quest" he experienced many frightening confrontations with spirits, a storm of incredible magnitude, and finally a fall through the cave floor which ended in another time which he felt was around 10,000 years in the past. Here he was given tuition in the old ways by a number of ancient masters. The slip lasted several weeks, and finally, armed with special meditative techniques and a new aim in life, he was returned to the cave at a time soon after the slip had begun.

During a long period of questioning by others in the UM forum, Jimmy T made several highly significant observations, including these:

1. It is accepted that personal perceptive abilities play a major role in the experience of a time slip.
2. Candidates for higher teachings in one particular area may be taken to a location where a lake once existed in the remote past. If they can see the lake, this is evidence of their perceptual skills. But the more advanced ones can not only see the lake, but swim in it, interact with it, just as witnesses in a Type 4 slip do.
3. In the old, pre-European settlement period, tribes who detected an area where powerful energies could be employed would mark the spot with a circle of stones.

I contacted Jimmy via his website and asked if he would comment on these matters. In the subsequent exchange of emails he very generously provided a wealth of information about his own experiences following traditional teachings, and kindly gave me permission to quote him extensively on many issues relevant to the time slip phenomenon. Some of the assertions that he makes seem to confirm many of the hypotheses put forward (often on very slender grounds, I must admit) in this report. Others have come as a real surprise. They imply that for many thousands of years people have existed who not only understand the

nature of earth energy, but know precisely how to employ it. He also has no hesitation in identifying it with Chi, the life energy of the Chinese, and similar formulations in other cultures.

It is clear that Jimmy is a natural visionary, or seer, someone who has always had the ability to see beyond what most of us regard as normal life. But, lacking a cultural base which accepts such things, he has had problems coming to terms with his special talents, and has had to struggle to interpret what he sees. When I explained about my interest in time slips, he responded in this way:

These things fascinate me and they are my life's work. I suppose that all I can do is talk to you about this and possibly something of importance will jump across. Be warned, however, I have been critiqued by mental health professionals who told me some twenty years ago that I would need supervised medication and would not be able to support myself. I decided then that I would choose the old ways, and the old ways have stood by me. I haven't supported myself exceptionally well but I did get by, and I have not needed pills. What people learn when they investigate the things you show an interest in, are not the things that help you get on in life. Those who succeed in this, look beyond the norm. It was this way even in the olden times. People like me were not normal, even in the old cultures. We wound up living outside the edge of the village, apart from everything, and people were afraid of us. That's me.

In your terms, I'm Type 4, or something beyond that. I'm Heyoka. It's an old thing, talked about in many cultures, not limited to Native America. Here there were three tests given, if someone encountered the old spirits on vision quest and met the lightning, as I did. I knew nothing about that when it happened to me, simply followed messages I received in meditation... and because I followed these things physically, something incredible happened... I'm sure that I'm considered a fraud by current Native Americans, as I have seen discussions on forums dedicated to the exposure of fake Indians that label me as such. It's not my fault that this happened to me without traditional guidance, and I'm not seeking validation.

...You can quote me if you want and use what I write in part or in total. I probably would not be a reliable expert witness in court, though, since I have so much of this in my life that people jump directly to concluding that I'm a nut case... I read the article that you wrote about Rougham... I'm familiar with many of the topics you wrote about, such as The Bell, but any success I've personally achieved in "high strangeness" has come from following the old systems that modern cultures do not take seriously and not from technology of any kind. I've regularly practised meditation nearly my entire life and I also practice chi gong and some of the Shaolin methods for generating and controlling energy... it's fair to say that I have perceptions and consciousness at levels most other people do not... I believe that anyone has this potential but few of us use it. The test of the lake had that purpose, to separate out those who have a strong natural talent for this. Other people would not see the lake at all and perceiving a timeslip event should be much that way, depending partly on the ability of the individual to release the dominant view of the world. Part of my reason for exploring the mystery places was to discover whether anything real in ordinary terms would

result if I let the world slip now and then. I've also wanted to know whether other people share these experiences with me, or at least prove to myself that it's all a product of my own mind and harmless to others...

I've read that in the old times, and possibly even now, certain shamans were able to use these high energy places as physical transportation. It was a high level talent few people acquired, but those who achieved it could teleport from one place of high energy to another. Often these places were marked by circular structures, naturally occurring as trees or stone formations, but in some cases these energy vortexes were only specific places on a flat plain, for example marked by nothing but an odd sensation when you passed over them. People would mark these spots with circles of stones. A shaman could move instantly from one to another even when the two points were separated by hundreds of miles.

To me this seems to be partly based on energy and partly on perception. Maybe the two different vortexes harmonize, overlapping in terms of force, and if you know the place you intend to go to, perceiving that place instead of your starting point puts you there... A similar effect might explain the timeslips, as harmonies of energy surges that occur in the same place but apart in time. Human perception might be essential to this, as a catalytic force. Houses might not appear if no one is there to see them. Without a mind present the energy might remain formless, a fog that comes and goes without incident.

The lake you asked about is one of the sacred places of the Cherokee, in the Appalachian Mountains of North Carolina...

Already, Jimmy has not merely answered some of the points that I raised in my initial email, but presented a model of the time slip process, tying together the elements of earth energy and individual sensitivity in what seems to me a very convincing manner. As I was exchanging emails with Jimmy, I came across a case, another one from Liverpool, that seems to illustrate some of the possibilities. A young girl, travelling on a bus with her father and sister, sat by herself on the other side of the vehicle. Although it was a warm sunny day, she saw a sudden flash of lightning strike the pavement ahead, coming dangerously close to a woman pushing a strange double pram of a type new to her. The woman hurriedly tried to cover her pram with a red blanket as a heavy downpour began. Then she glanced up and the little girl received a sudden shock. She looked across to tell her father and was surprised to see that it was still bright and sunny. Twenty years later, she had just bought a modern double buggy and had got some red covers to use with it. As she left the shop a huge clap of thunder occurred and lightning struck the pavement not far from her. Hurriedly she tried to cover her baby with one of the red blankets. Hearing the swish of tyres on the wet road, she looked up and her eyes met those of her younger self on the bus. Rushing home she phoned her father to see if he recalled her experience on that bus... he did.

It became clear that, in common with quite a few other Americans, Jimmy's service in Vietnam was a pivotal experience in his life. Having scored highly on a Remote Viewing test, his special abilities were recognised, and he was recruited into a highly secret operation that aimed to exploit them in the wartime environment. His memories of that period are confused and some of them are horrific. Clearly techniques were used to wipe his memories of some of the procedures and perhaps to implant false memories. A therapist who treated him for post traumatic disorder afterwards informed him that many other Vietnam veterans

were coming forward with similar stories. Over the years, he has managed to sort out some of the true from the false, but clearly the whole experience had a devastating effect on him. He sought support from Eastern sources such as Chi Gong and Buddhist meditation. Eventually he decided to seek the answers in his own ancestral tradition. It was this decision that led to perhaps the most extraordinary time slip ever reported. In the Unexplained Mysteries forum mentioned above, he gave a summary of the experience, but here is the complete story, as Jimmy outlined in an email of 19 March 2015:

That first trip to the past that I mentioned did totally change my life, and it began in the same way Streiber received the offer. In one of his early books he describes events at his cabin in upper New York... he was repeatedly drawn to spend time at night in a cliffside cave near his home. Other people also went there when they visited his cabin and sometimes reported strange experiences such as visions of celebrations with ancient or angelic beings. One night when he felt the call, he walked down to the cave with a flashlight in his hand and sat for awhile on a stone inside. He felt things shifting and the rocks around him appeared to glow, and this frightened him enough that he got up and went home...

I had a place like this in my life also. Cob Cave near Jasper, Arkansas, in what is now Buffalo National Park. Many times I felt a need to go there, and I wanted to camp there but even when it was still legal to do this (when I was a teenager and before the National Park Service claimed the land) I didn't have the balls for it. The place scared me. There was a place on the trail to it where I always felt the air change from warm to cold, it was like crossing a line I couldn't see and it happened in any season. I tried to point out the spot to other people but I was the only one who felt it. The cave is a beautiful place with a creek and a waterfall on the open side, and it frightened me down to my bones.

In 1990 I was going through some hard personal times and decided to take up some of the old Indian ways and get back into my meditation as well, to try to put my life on a better course. Part of what happened involved a resurgence of connection with that cave. I felt there was someplace I had to go, and that was how it started. It was a very odd feeling, and it came during a period when I was having bizarre nightmares about things that came through the wall to drag me away. I couldn't remember what happened in the dreams, would wake up horrified with only a blank space of memory to explain it, but it was ruining my ability to deal with the world since I got very little sleep. I was terrified of the dark, couldn't step out the door at night, wouldn't look at a window at night because I felt something might look back. I didn't feel I could keep going unless things changed, and something changed them, or at least allowed me to change them. There was a place I needed to go, and if I stood still and turned a degree at a time I could focus on the right direction as though I was homing in on a beacon of some sort. I got out a map and tried to find what was down that way. Cob Cave rang up, felt like the place. I said to myself, Is it Cob Cave? and something else in my mind said, Yes.

This startled and scared me, because I'm very aware that hearing voices is often a sign of mental trouble. I'm also a curious person, so I started a conversation that continued for several weeks, involved many other intelligences, and included demonstrations of what was possible. For awhile I could do

remarkable things, step out of body at will and travel anywhere I chose. Then my abilities suddenly withdrew and the voices explained that it wasn't that simple. I'd have to learn and do things, it's not a gift. I was disappointed because I'd convinced myself that some sudden natural talent had emerged and I was a highly developed person of some sort. Apparently I was not, I just had potential and something was interested in me. Now I was getting skeptical, so I asked some more questions, wanting to know whether this was a deal with the devil or something similar. What would I need to do? If I wanted to learn these things?

You need to go to Cob Cave, on the night of the full moon in April, and spend the night there.

What will happen?

You'll be tested.

Is this dangerous?

Yes.

What are the chances of passing this test?

We think you have about a 50/50 chance of living through it.

What happens if I don't go?

We withdraw the offer, then you'll forget all this and your life goes back to normal.

They gave me some advice about how to live for the next month, that being the amount of time I had to wait, and then they stopped talking. So for about a month I lived a very clean life, ate only the old foods, and wondered if I was crazy or not. When the time came, I had to go, or I would have lost all self respect. I took portions of the old foods as offerings, took a bottle of ginger soda, and a book of matches. I drove down to the cave trailhead and sat in my car until after closing hours, and walked up to it as the sun went down, managing to avoid any late hikers or rangers by dodging behind trees and fading into the shadows here and there. When I was sure everyone else had gone I went into the cave, barely able to find my way to the ledge at the back, and then I knew I was there for the night no matter what because it was too dark to find my way out.

I'm going to skip a lot that happened, because most of the night was an effort to scare me badly enough that I'd go away. If I had, I'd probably have run and fallen in the dark and been killed somehow. There were many visions that dealt with the past and the horrible things that happened to the people who had once lived there. These turned out to be true enough, but it was a part of history that I hadn't known. Ghostly apparitions confronted me and attacked me, and if I disregarded them as just illusion they elbowed me in the ribs or stabbed me with

sharp objects. An unexplainable storm came up and focused directly on the valley and the mountain above me, and even blew through the cave itself. I thought at one point I might be in a tornado and lightning hit the mountain nine times. Each time I could hear the rocks behind me crackling and popping as the charge dissipated and it was like the lightning was looking for me, getting closer to me with each strike. I truly thought I was going to die and I was lying back to the wall as low as I could get, up until it all struck me as funny and I sat up and started laughing and cheering on the storm, things swirling around me in the wind, rocks falling from the cave roof, lightning flashing and thunder booming and the creek roaring past in full flood, and I felt completely in harmony with all of it. Within moments it all stopped, and I assumed it was all over, maybe I even passed the test. I felt good, except for being hungry and thirsty and cold. It was in the forties maybe and I was soaked, hadn't brought much with me. I went to a larger flatter rock in a dry spot and laid down to try and sleep, since I had about an hour left before dawn and I couldn't find my way out safely until then. It was a very uncomfortable situation and I was shaking with the cold so sleep was out of the question. I didn't have time for sleep anyway as it turned out. As soon as I shut my eyes I saw a strange light filling the cave and thought hmm, maybe I'm wrong, maybe it's sunup. When I opened my eyes I saw the light filling the rocks themselves. It was like vertical bands of energy were appearing just within the surface of the stones and the cave walls, glowing slowly brighter until all the rock was exuding light. I had a strong feeling that something important was going to happen :-)... My famous last words no one would have heard if I had failed the test were, Uhoh.

What happened, happened instantly. Suddenly the rock around me wasn't solid any longer, a circular area around me didn't have rock in it any more and I had been depending on that rock for support. I scrambled for a grip on something but started falling like I'd jumped out of a plane, straight down, going through hoops of light that now remind me of what Black Elk described as the Hoops of Nations, hoops within hoops within hoops and I was flashing through them with a whoosh. After what felt like a long fall with a sudden right turn, I found myself standing in the cave unharmed, but things were very different. It was the same place, but it was daytime, maybe early afternoon from the angle of the light. Late summer by the smell of things, a crispness already in the air. Across the hollow that borders the cave I saw a red clay slope dotted with huge widely spaced evergreen trees, where I should have seen rocky steps cut into the limestone by the CCC, second growth oak and hickory forest, and a stand of slender pawpaws. It was how things should have looked there, ten thousand years before, and I began to worry about how I was supposed to get home because I didn't appear to be waking up. I pinched myself and it hurt a lot but accomplished nothing.

Then I heard voices to my left, people talking in a language I did not know, and my first thought was that I'd somehow fallen back in time and now some Indian people were going to torture me to death. They turned out to be friendly, though, and I stayed with them for several weeks before they sent me back. When I came back, I was on that same stone I fell through, lying flat on my back and fully conscious, dry and warm even inside my boots.

All this is a modern version of the Heyoka legend and since I am only part

Indian and probably a rather small part, and I did not grow up on the Rez or receive traditional training, I get the respect of very few Indian people who don't know me personally. My vision quest was never verified, and actually I didn't even know I was on vision quest. To me, I was keeping a strange appointment. I learned later of the marking dreams you have afterwards, the ones that validate you, and I had all those that are public knowledge. I'll never know if I had the third, the one that's still secret.

I also didn't know what I'd stumbled into. Heyoka are in direct contact with ancient shamans from the remote past. Storms and lightning mark their presence. It's not considered a positive thing, it's more like a burden and most Heyoka have developed strange abilities they don't quite control. Most had difficulty living normal lives, saw more of the spirit world than of this one, and many went completely insane. We do jobs for the Wakanyan, the Old Ones. We alter the course of history. We are really good at a strange kind of warfare, show up in impossible places and do impossible things. We always have good stories to tell even though we can't prove much of it. We're good to have around, because we can't be killed by lightning and storms always go around us. Storms have gone around me ever since, even my neighbors who don't know about this remark upon it, how the storms seem to always split in half now, and go around.

I wanted to quote Jimmy's complete story because it is one of the most remarkable time slip stories to be reported. Not so much because of the duration, nor even the distance back in the past -- if you can go back 500 or 2000 years, then 10,000 isn't *that* surprising -- but because it was clearly planned and executed using heaven knows what techniques by people to whom plucking someone from the distant future is merely part of the repertoire.

This is perhaps the nearest we will come to understanding the knowledge and mindset of our most distant ancestors, because clearly the concepts of earth energy, of the use of these energies, and the employment of stone circles and perhaps other neolithic features to mark and maybe even modulate the energies for specific purposes, were common to both them and the Wakanyan.

Having provided all this information, and a lot more on a huge variety of arcane topics, Jimmy began to express an interest in Rougham. During one of his out-of-body travels --which he says differ from both the commonly accepted occult form of "astral projection" and the target-driven activities of the Remote Viewers, by virtue of his need to leapfrog from one energy centre to another to get from A to B -- he was diverted from Manchester, his intended target, and ended up at what he later identified as Gypsy Lane. This led him to a period of high activity, of dreams, visions, and contact with a non-human intelligence that is somehow involved. He had three theories about what was happening with the vanishing houses:

1. The houses are employed as traps for the unwary.
2. The houses are used to camouflage some other phenomenon or activity.
3. The mystery is designed to attract interest from people who might be able to act as intermediaries in a two-way dialogue.

Eventually, he decided that the third idea is the correct one, and he has had further contacts with the intelligences, whom he has met before in his travels. Briefly, he claims that they are what folklore has called "faeries," "little people," "elves," and the like. His view is very much like that of Jacques Vallee, whose book *Passport to Magonia* pointed out the

many parallels between the faerie people and UFO occupants. Jimmy has never read that book, and his views come from experience rather than scholarly analysis. And of course, in numerous tales about these entities, distortions of time abound. [57]

By another of those odd coincidences, as I was reeling from Jimmy's revelations, another time slip case emerged from the Spacetime Slips site. In the summer of 2014, an American lady called Mimi had visited (for the second time) the Isle of Lunga in the Hebrides. Leaving the main group, she had taken an hour and a half walk across the island then at 3.15 realised she had only half an hour left to get back to the boat. She hurried as best she could and was surprised to find a fellow passenger sitting near the landing area. When she checked her watch, *it still read 3.15...*

Later when she told her story, the skipper remarked calmly that she must have walked back "in fairy time." He said it was nothing unusual. Nor did her Scottish lady friend who had originally invited her on the outing. In fact she seemed somewhat envious because she had never experienced anything like it herself, although it was not uncommon in those parts.

So, the Rougham Mystery has still not been solved. There is still much to be discovered.

NOTES, REFERENCES, AND HYPERLINKS

1. Moberly, C. A. E. & Jourdain, E. F. *An Adventure*, 1911 and many later editions. Although most researchers refer to this as one case, there were actually three separate events, the first involving both witnesses, and the second, a few months later, experienced by Miss Jourdain on her own. Then, in 1908, while taking photos, Miss Jourdain had a brief view of a gateway melting away. The authors also found similar stories from other witnesses, including a family which had lived near the gardens for two years. After moving away they returned for a visit and it became clear that *they had never actually seen the contemporary Versailles* during their residency.
2. Bennett, E. *Apparitions and Haunted Houses*, 1939. Recorded many hundreds of cases sent in to the BBC during the 1930s. Obviously it is a moot point whether time slips should be placed in the same category as ghost phenomena, though there is clearly an overlap.
3. For example, John Fairley and Simon Welfare in *Arthur C. Clarke's Chronicles of the Strange and Mysterious*, 1987, declare confidently that "the solution to this mystery may lie in Miss Wynne's original account... did her unfamiliarity with the local landscape cause her to make a mistake on her return visit... leading them to confuse one location with another?" (p. 115).
4. Chris quotes on his website <http://jerome23.wordpress.com/tag/rougham-green/> excerpts from the book that he and his team wrote in the 1980s, *Spectral Suffolk*.
5. Telephone interview with Phil Sage, 1 March 2014.
6. Cobbold, J. The Disappearing Garden. *Amateur Gardening*, 20 December 1975, pp.22-23.
7. MacKenzie, A. *Adventures in Time*, 1997.
8. Telephone interview with Sandra Newman (Hardwick), 5 May 2014.
9. Telephone interview with Phil Sage, 8 March 2014.
10. Telephone interview with Sandra Newman, 9 May 2014.
11. Wheatley, N. The Disappearing Garden. *Suffolk Journal*, June 1997, pp. 20-21.
12. Gooderham, D. "Ghostly mansion spotted in Suffolk." *East Anglian Daily Times*, 10 October 2007. Gives the basic facts about the Batram case but the background information is full of errors.
13. Email from Peter Cornish and telephone conversation with Phil Sage.
14. *Bury Free Press*, 7 March 2014.
15. *Bury Free Press*, 21 March 2014
16. Forman, J. *The Mask of Time*, 1978. Wikipedia tells us that the first recorded use of the term was an sf book by Philip K. Dick, *Martian Time-Slip*, 1964. However, the site IMDB claims that it was the title of a 30-minute TV film broadcast by the BBC on 25 November 1953, written by the veteran sf novelist Charles Eric Maine, and produced by Andrew Osborn. *Timeslip* was also a serial produced by ATV in 1970-1, starring Cheryl Burfield and Spencer Banks as time-travelling teenagers.
17. Randles, J. *Time Storms*, 2001. A phenomenon rather unlike time slips, in that it involves sinister fogs, missing time, and strange lights in the sky. However, some very interesting time slips are included.
18. Randles, J. *Supernatural Pennines*, 2002. Includes several time slips, which the author tends to explain in the same way as MacKenzie. One is a case from WWI where a woman had a vision of people near a river, and 60 years later realised that they had been wearing the fashions of the 1970s.
19. I have made several attempts to contact Parascience, through their website and via text, without success.
20. Penrose, E. *Adventure Unlimited*, 1958.
21. <http://www.indigogroup.co.uk/edge/dowsing.htm> http://tomgraves.org/oa_tlh113
22. Underwood, G. *The Pattern of the Past*, 1969. Also see Ian Pegler's excellent article (2013) http://www.ianpegler.co.uk/VCG/Geodetic_system.pdf which gives a concise introduction to Underwood's ideas.

23. Miller, H. and Broadhurst, P. *The Sun and the Serpent*, 1989. If you are ordering this book, note that there is another book of the same title, about the history of Buddhist scripture. Lonegren, S. *Spiritual Dowsing*, claims that there are two major energy leys within the grounds of Versailles, but gives no details, and doesn't make the connection with the Moberly-Jourdain adventure. Noted British energy dowser Maria Wheatley makes a clear connection between time slips and earth energies in her article, "The Stonehenge landscape--a wider perspective." Maria's system is more complex than most other researchers: she regards the Mary and Michael lines as the result of geological faulting.
24. See <http://jerome23.wordpress.com/category/paranormal/> where Chris describes his amazing experience in Charter Square. Coincidentally, I currently work part time at St James school. Also, Chris's mother's coworker saw a vanishing cottage; his uncle saw the Rougham house; Monica Place, who reported the Sicklesmere Road case, was one of Chris's teachers; and his sister ran a hamburger stall at the Elveden War Memorial opposite the house seen by the Coopers. It is worth noting also that at Liverpool, *witnesses have also reported seeing themselves*, as well as friends and family at times when they are known to be elsewhere.
25. Barclay, G. *Mind over Matter*, 1973. A survey of sources on chi-related phenomena in the martial arts, very readable. For a comprehensive, first-hand, account see: Frantzis, B. K. *The Power of Internal Martial Arts*, 1998.
26. Amadeo, Ferruccio. "Peculiarities and use of the Sufi meeting-place." In Shah, I. (Ed.) *Sufi Thought and Action*, 1990. The Sufis are sometimes called "the Masters of Time." They claim that past, present and future are *constantly interacting*, and that "effects" sometimes precede "causes."
27. Tiller, W. A. "What are subtle energies?" *Journal of Scientific Exploration*, 1993, 7(3), 293-304. A difficult paper with no concession to those of us with poor maths and little knowledge of advanced physics. Tiller's website gives access to a lot of his papers.
28. See Krippner, S. "A first-hand look at psychotronic generators." and Baird, R. B. "Pavlitia generators--Psychic discoveries behind the Iron Curtain." Easily found online. Pavlitia claimed that he had used ideas from alchemical and magical documents to discover over 60 different types of biological energy in the human body, and to activate them in a variety of ways.
29. Reddish, V. C. *The D-Force--A Remarkable Phenomenon*, 1993. The discovery that the D force reflects the presence of straight edges, and even indicates the presence of edges *no longer there* obviously suggests a non time-travel explanation for sightings of the houses via a kind of holographic effect. The role of water in absorbing and diffusing the force may explain why the houses tend to be seen on dry, sunny days.
30. Gribbin, J. "What lies beneath." *Focus*, July 2004. Reddish and the MoD link. Many articles are available online, including:
Nachalov, Yu. V. "Theoretical basics of experimental phenomena." Survey of Russian work on Torsion Fields.
Fox, H. "Now come torsion fields." Includes reference to early study by Tesla.
Quantem, P. "Torsion Waves."
Vesperman, G. C. *Torsion field physics and torsion field communications*. Online monograph giving information about US research. Major organisations such as NASA and DARPA have shown great interest in the topic.
31. Witkowski, I. *The Truth about the Wunderwaffe*, 2nd Edition. 2013.
Cook, N. *The Hunt for Zero Point*, 2002.
32. Agoston, T. *Blunder! How the US gave away Nazi Supersecrets to Russia*, 1985. The author got his information from Voss, the head of the Skoda works during Kammler's tenure there, and kept his word not to publish the information until after Voss's death. Meanwhile, the US government had managed to keep Kammler out of public gaze, leading Nick Cook to conclude that he had been acquired under Project Paperclip. Kammler was the most important Nazi not to be tried at Nuremburg, and indeed, *was mentioned only three times*. The only thing known about him

until the publication of this book was his role as controller of V-weapon attacks against Britain. Very recently, evidence has emerged confirming Cook's theory (see Note 34 below).

33. Hunt, L. *Secret Agenda*, 1990. The first book to expose the US Government's secret recruitment of Nazi scientists. Available online.

34. Hydrick, C. P. *Critical Mass*, 1998. (Published online.) Farrell, W. *Reich of the Black Sun*, 2000. See also: <http://www.dailymail.co.uk/news/article-2014146/Nazi-nuclear-waste-Hitlers-secret-A-bomb-programme-mine.html> US Intelligence was aware of an alleged test in 1944, and were keeping close surveillance on the test area, although their assessment was that such bombs "were not a likelihood in 1945." (The Carlock family of Bakersfield, CA, relatives of Gerlach, claim that the test took place in March 1945.) After the war, two eye-witness accounts were obtained (one from a German pilot, the other from an Italian diplomat) of the test. 560 kilograms of enriched uranium was seized from a U-boat that had been bound for Japan as the war ended. At that time, the Manhattan Project had reportedly failed to enrich enough material to make an A bomb, and Farrell speculates that the uranium from the German submarine was used to help manufacture the bombs dropped on Japan. Recently the site where the A-bomb research was conducted may have been located: [w.timehttp://www.sofisrael.com/search/?q=Nazis+vast+WMD&submit=Go](http://www.sofisrael.com/search/?q=Nazis+vast+WMD&submit=Go)

The same article reports that Kammler had been interrogated by Donald Richardson of the OSS prior to his acquisition by Project Paperclip.

35. <http://www.americanantigravity.com/files/articles/The-New-Nazi-Bell.pdf>

36. Stevens, H. *Hitler's Suppressed and Still-Secret Weapons, Science and Technology*, 2007. An extraordinary survey of German advanced military capability, including German plans to A-bomb New York, the fuel air bomb, ways of stopping engines, and death rays.

37. Email from Igor Witkowski, 30 June 2014.

38. Many German dowsers were interested in earth energies, and it was known that the SS ran an Institute for Occult Warfare (IOW) that included top dowsers such as Ludwig Straniak (subject of a Wikipedia entry). SS men were routinely taught dowsing.

39. Redfern, N. *The Pyramids and the Pentagon*, 2012. This report carries the implication that perhaps henges were built to attract geoplasmas. For information about Project Condign, see:

http://webarchive.nationalarchives.gov.uk/20121026065214/http://www.mod.uk/NR/rdonl yres/7D2B11E0-EA9F-45EA-8883-A3C00546E752/0/uap_exec_summary_dec00.pdf

(This link gives access to the Executive Summary of the project report.)

40. Phillips, G. *The Templars and the Ark of the Covenant*, 2004. It is impossible to give a concise summary of this fascinating piece of investigation.

41. Two leading physicists have failed to answer emails on the matter, even though one has expressed an interest in the topic of time travel. Brian Whitworth responded in a very pleasant and open-minded fashion, however.

42. Novikov, I. D. *The River of Time*, 2001. For a discussion of time travel paradoxes by a noted philosopher, see Le Poidevin, R. *Travels in Four Dimensions*, 2003.

43. Dervish, H. B. M. *Journeys with a Sufi Master*, 1982.

44. Jung, C. G. *Memories, Dreams, Reflections*, 1963. In 1933, Jung revisited Ravenna with a lady friend, after a gap of 20 years. In the Baptistery of the Orthodox, he was surprised to see a set of huge mosaics, that he hadn't remembered. There were four mosaics depicting Christ's baptism in the Jordan, the children of Israel crossing the Red Sea, a third which might have depicted Naaman being cleansed of leprosy, and most impressive, a fourth of Jesus saving Peter from the sea, which prompted a 20 minute discussion about the symbolism of baptism. After they left and returned to Zurich, Jung asked a friend who was planning a trip to Ravenna if he could get some photographs of the mosaics. The friend reported that there were no photos available because there were no mosaics there. Jung later stated that this was one of his most remarkable experiences. For many years, his lady friend refused to accept that they had not observed real mosaics.

45. Puttock, B. *Ghosts of Suffolk*, 1998.

46. <http://www.bachelorsgrove.net/bachelors-grove-paranormal-activity.html>
47. Winkle, Michael. J. *Dream Houses*. Online document.
48. <http://mysteriousuniverse.org/2012/11/cases-of-time-slips/>
49. Fort, C. H. *The Book of the Damned*, 1919.
50. Patent US6548752, "System and method for generating a torsion field."
51. Mungus, H. "High strangeness at the Skinwalker Ranch," Pts 1-4, *UFO Digest* (online magazine). See also Alexander, J. B. *UFOS: Myths, Conspiracies, and Realities*. Available online. The major book is: Kelleher, C. & Knapp, G. *Hunt for the Skinwalker*, 2005.
52. Berlitz, C. *The Bermuda Triangle*, 1974. For Gernon's summary of his experience, go to: <http://www.electronicfog.com/>
53. Bernstein, P. Physicist uses NDEs to clarify the nature of time. *Vital Signs*, **22**, (2), 2003. A summary of Metod Saniga's theory. For access to a lot of time related articles go to the Russian Institute for Time Nature Exploration.
54. On *The Paranormalist* website, the posting by John Carlson of one single instance of missing time resulted in a thread of over 220 pages, many responses comprising other personal experiences. And, of course, there are many thousands of more conventional ghost and apparition cases.
55. Some cases are so bizarre and so convoluted that any simple classification is out of the question. One striking instance that occurred in the West Country in the 1940s involved spatial distortions, a strange obelisk or standing stone, a disappearing house, and missing time. The only explanation that comes to mind is some kind of experiment conducted with the two witnesses by extradimensional beings! I include such rarities by default.
56. Wheatley, M. *Divining Ancient Sites*, 2014.
57. Vallee, J. *Passport to Magonia*, 1969.

USEFUL WEBSITES

- *Time Slip Accounts* is a site run by American researcher Naomi West. It includes cases taken from a defunct site, Time Slip 8888, via the Internet Archive, and many newer cases. Besides time slips, it also deals with dimensional shifts and glitches in the Matrix type cases. Link: <http://www.timeslipaccounts.blogspot.co.uk/>
- *Timeslips Timeslips* is run by Myosotis, and includes well researched accounts of most of the major cases. <http://time-slips.blogspot.co.uk/p/time-slips.html>
- *Spacetime Slips*, the site of Anita Holmes, carries many cases of time and dimensional slips copied from other sources, well presented. <https://spacetimeslip.wordpress.com/>
- *About.Com* has an excellent paranormal section, including time and dimensional cases: <http://paranormal.about.com/od/timeanddimensiontravel/a/aa012306.htm>
- *Above Top Secret* deals with a variety of borderline topics and has many postings of time slips and similar cases. <http://www.abovetopsecret.com/index.php>
- *The Paranormalist*, run by John Carlson, who has a special interest in temporal phenomena, contains time slip cases and many missing time experiences. Carlson is a sensible and knowledgeable researcher, and has attracted many excellent first-hand accounts. <http://www.theparanomalist.com/>
- *Unexplained Mysteries* has several extremely significant time slip threads. <http://www.unexplained-mysteries.com/>
- *Fortean Times* has a number of time slip threads. <http://forum.forteanimes.com/index.php>
- *True Tales of The Unexplained* carries a variety of case histories including several time slip events. <http://ttotu.com/>
- *Time Travel Institute* has a few time slip threads, but not as many as you might expect. <http://timetravelinstitute.com///>